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AN HISTORICAL SKETCH OF
THE CENTRAL THEOLOGICAL
SEMINARY OF THE REFORMED
CHURCH IN THE UNITED
STATES

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THE CENTRAL THEOLOGICAL SEMINARY QUARTERLY

Volume II

September 1925

Numbers 5-6

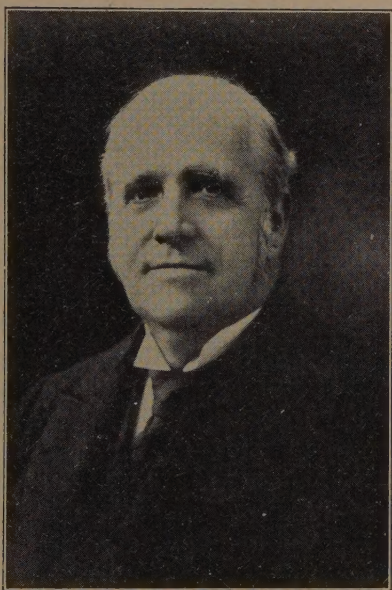
An Historical Sketch of the Central Theological Seminary of the Reformed Church In The United States

Seventy-fifth Anniversary

Published Quarterly, in January, April,
July and October by

The Central Theological Seminary of the Reformed Church
in the United States
Dayton, Ohio

Entered as second-class matter, June 7, 1923 at the post office at
Dayton, Ohio under the Act of August 24, 1912



Dr. James I. Good

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AN HISTORICAL SKETCH
OF THE
Central Theological Seminary
OF THE
REFORMED CHURCH in the UNITED STATES

PUBLISHED ON THE OCCASION OF THE SEVENTY-FIFTH
ANNIVERSARY OF THE SEMINARY, AND PREPARED
BY THE ANNIVERSARY COMMITTEE,
REV. GEORGE STIBITZ, PH.D., D. D.
CHAIRMAN

DAYTON, OHIO
SEPTEMBER, 1925

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AT CLAREMONT
California

PREFACE

This "sketch" of the history of Central Seminary is very brief and very incomplete. It is a mere sketch. Almost all that is said about Heidelberg Seminary and Central Seminary is taken from the Minutes of Ohio Synod, quoted word for word, wherever possible. There was neither time to go through the Church papers or other periodicals for additional material, nor would there have been space to print it within the limits prescribed for this booklet.

The Ursinus School of Theology, not having been under Synodical control, its history is not obtainable from Synodical Minutes, nor in fact was it as regularly and fully written as that of institutions under such control. Here, therefore, the Reformed Church Monthly and the Catalog of Ursinus College furnished most of the information. In some small degree recourse was had to the memory of those who lived through the history written here. It was not deemed necessary to spend time and money to consult the Minutes of the Board of Directors of the College. Dr. W. F. Leich supplied pages 49-57.

What has been written was conscientiously done. Since we give nearly all in quotation, this is "authentic history," at least as far as the sources are authentic history.

As we send this sketch out, we bespeak for it the indulgence of the reader.

History of Heidelberg Seminary

I. Preliminary Events

In writing the history of Heidelberg Seminary or of Ursinus School of Theology, one must include the history of the college connected with it, for here, as in the case of so many of the colleges and universities of our country, the college was largely or chiefly the preparatory school for the seminary. It was the purpose to prepare men for the ministry of the Gospel that led to the establishment of both Heidelberg and Ursinus.

It is these preliminary events, leading up to the establishment of the College and Seminary, that we shall first point out, but keep, as far as possible, to the more strictly Seminary events. It was only after the Revolution, 1775-1783, that this western part of our vast country began to be settled, and so the fifty years after that great event in the East saw the settlement of Ohio. Because the people came largely from the East, there was a feeling of dependence on the East. This feeling was shared by both the East and West in our Church. When the signs of life began strongly to manifest themselves, and the Church in the West showed signs of independence, the Church in the East protested and tried to keep a firm and controlling hand upon this young and sturdy western off-spring.

In 1823 the Synod of the East passed a resolution at Baltimore, Maryland, "That no candidate in the future shall be examined or ordained except at the 'General Synod'." In the minutes of the Ohio Synod (1824, page 5, and 1832, page 3) it is claimed "that this places a burden on the Church in Ohio." The reasons given for refusing to comply, are "that the business of the Church needs speedy attention, while the great distance from the East brings delay, great expense in time and money, and can just as well be transacted here in Ohio as in Pennsylvania." They say, further, that there are

fourteen congregations waiting for the ordination of young men who are now ministering to them and ask Ohio Synod to examine and ordain them.

In the constitution of the Synod of Ohio (English minutes 1832, page 5) Article III, the Ohio Synod assumes the right to examine and license a candidate, if qualified. It was a rule that the licentiate was allowed to preach, and teach the catechism up to confirmation, but was under the care of a neighboring minister for at least one year. The neighboring elder brother was to perform the specially official duties in the charge of the licentiate (Minutes, 1832, page 5).

Thus far there was no provision for the teaching of these young men. In the minutes of the Ohio Synod at Xenia (1833, page 12), "On motion it was resolved, that because the harvest is great and the laborers are few, the Synod be minded to establish an educational institution for the training (Bildung) of young and talented men for the office of teaching, as soon as it is possible and the costs permit." In this same year the brethren in the East, or as they called themselves, "the German Reformed Synod of America" asked the brethren of the Ohio Synod to again join them as a classis. This the Ohio Synod refused to do and answered them: "For the Synod of Ohio has also the exalted intention, in common with the brethren of the Reformed Synod of North America, to establish an institution for the education of worthy young men for the Gospel ministry, that vacant places in the West may be filled with the Word and Gospel of Life. According to the opinion of General Synod, with all the privileges they propose granting us, we would only have the right to perform the *actus ministerii*; and that only, when they would send us some from their Seminary at York, and we would be bound to send all our students there for preparation, all of which would be a violation of our constitution." This resolution "was unanimously adopted" (Minutes of Ohio Synod, 1834, page 6). Another proof that the Ohio brethren "had in mind the establishing of an educational institution" appears from the report "of the committee on the testimonials of Boetticher

from the Prussian province of Saxony." "Your committee feel highly honored and cannot forbear recommending Brother Boetticher in the best manner for a member (of Synod). He will, in our view, be a useful servant in the hands of God as a minister, or teacher in a theological seminary, should God in His mercy grant us the grace to establish such an institution" (Minutes, 1835, page 5). There was an effort made on the part of the Ohio Synod to unite with "the West Pennsylvania Classis in the work of establishing an institution for the teaching of theology" (Minutes, 1835, page 8). "The Seminary Committee report, that we, in connexion with West Pennsylvania Classis, would best establish a theological seminary of learning in the West . . . as soon as it can be conveniently effected."

While the starting of a seminary was pending, we read (Minutes, 1835, page 9), that the Rev. George Weise, of Lancaster, Ohio, was giving instruction in theology to a student, named Moschop, requesting, however, that the young man provide his own board. There was a committee appointed to examine the man as to ability and morals, "when Brother Weis regards him qualified." In 1836, "it was resolved that whenever a young man presents himself to prepare for the Gospel ministry, and the minister to whom he applies is not willing to take and prepare him, he shall recommend said student to the Rev. L. L. Hinsch, of Piqua, Ohio" (Minutes, 1836, page 9).

It may be interesting to know that the theological world of those days had much the same sailing as we have today. It seems that some rationalists of New York were trying to introduce a "rationalistic catechism" which had its origin in Rhein-Bavaria, in Germany. The matter was referred to a committee, which reports (German minutes, 1836, pages 7 and 17-32) that it was "a work of the utmost harmfulness (aeusserst nachtheilig). The points at issue chiefly concerned the divinity of Jesus and the atonement. It was a rationalistic, modernistic catechism and was sent back to its New York sponsors "to do with it what they pleased."

It was thought that on the union of the Ohio Synod with the West Pennsylvania Classis depended the establishment of the Seminary. A suggestion of the West Pennsylvania Classis to have a committee of conference appointed by Ohio Synod to meet with the classis was favorably reported by a synodical committee, but was tabled by the Synod, until next day, for closer investigation. The Synod was chary of the matter of union with the "General Synod" of the East. To ascertain the true attitude of the West Pennsylvania classis, the Synod appointed a committee which was to meet with that classis at Osnaburg, Ohio (Minutes, 1836, pages 6, 7). In 1837 (Minutes, page 3) the report of the special conference held at Osnaburg was read. "In the opinion of this conference, it is necessary, in order to erect a theological institution, that a dissolution of the existing connection of classis with the North American Synod and a union with the Ohio Synod be effected." This union was then and there effected, that is, in 1837. It was then moved "that the classis form a plan for the government of the contemplated institution," and a committee was appointed to report on the plan proposed by the classis. Such a plan formulated by the classis seems to have been in hand, for at the fifth session of this synodical meeting it was reported on by the previously appointed committee. The report of the committee was on the whole favorable, for there were only unimportant modifications suggested, but it was recommended that the adoption of the plan be postponed until the next year's meeting of the Synod.

The union of West Pennsylvania Classis with the Ohio Synod, having now been effected, the committee appointed "to frame by-laws for the government of the seminary" reported. The duties of the professor were to be "to teach the student the knowledge of the Bible," "to teach him to preach plainly and effectively," "to maintain the pure doctrine of the Gospel against error." "No one can be elected to be professor who does not acknowledge the doctrines of the Reformed Church." In his installation he was to affirm "with the solemnity of an oath, that the Holy Scriptures of the Old and the New Testament . . . are genuine, authentic, and

divinely inspired," "that they are the only, as well as the unerring standard of faith and practice in the Church of God," and that "no mere conclusions of human reason contradictory to them can be adopted as a rule of faith and practice" and "that the doctrines contained in the Heidelberg Catechism are substantially the doctrines of divine writ." An article of the By-Laws says, "The Board of Trustees shall have a right to require the professor or professors to report whenever it shall be deemed necessary" (1839, page 18, Art. 6).

The Synod then proceeded to elect a professor for the Seminary. The election resulted in the choice of the Rev. Dr. J. G. Buettner. He agreed to undertake the work of the professorship on conditions, which are reported as follows: "He is willing to do all in his power for the institution and to make every reasonable sacrifice to promote the good and desirable object. Therefore, the lowest possible sum he could think of taking would be \$250 annually, if he provide the lecture room and \$230 if it be provided by the Synod." He chose Canton, Ohio, as the place for the Seminary. These conditions were accepted by the Synod and the professor was installed forthwith. The Seminary was now established and had one professor (Minutes, 1838, pages 14, 15).

To provide the money for the salary of the professor and the other expenses of the Seminary, each minister was by motion authorized to act as agent in his congregation. It was resolved to open at once a subscription to secure the salary of the professor.

In 1839, at the meeting of Synod, in a letter to the Synod, "Brother Denuis asks that the professor be relieved from the charge of congregations so as to enable him to devote himself wholly to his academic calling." The same brother reports that his congregation is willing to support the Seminary and forthwith does so with a contribution of \$110 (Minutes, 1839, page 8).

Though the Seminary was now born, the most difficult work of nursing and mothering was still to be done. Means were sadly lacking and the Church was not trained in giving, even

if it had had the means, which it evidently did not have. The Synod was now divided into districts. The First District Synod decided to help in the maintaining of the Seminary and so appointed a committee which, in conjunction with other district committees, was to devise means to keep up the Seminary (Minutes, 1840, page 7). In the same year (Minutes, page 8) a "Missions Collegium," that is, a Missionary Committee, or Board, was formed, which was "to take under its care a student for twelve months in order to help him to advance his theological studies." On the next page of the minutes we find a resolution that "a Ministerial College" be established to care for the education of indigent students of theology. All possible means for the benevolent help of students were to be put into the hands of this "Ministerial Collegium." This seems to be the beginning of what later seems to have become the Board of Beneficiary Education. A student, named John Moyer, was to be supported at Mercersburg Seminary. He was to give an annual report of his work as long as he was studying. This report was to be made to this Ministerial Collegium and when he ceased in his studies, or when he turned away from theology, he was to refund the money he had received. This year there was also a report (pages 11, 12) of a committee on the dilapidated condition of the Church. Among the reasons given for this sad state of affairs was "the small number of preachers, and their meagre salaries, in consequence of which they have to spend their time in visiting numerous congregations and have, therefore, little time to visit families." The money that came in at this meeting of the Synod was from two churches only and amounted to seventeen dollars and was used for beneficiary education. The second District Synod, meeting at Canfield, May, 1841, reports "that, feeling the great necessity of having a seminary in the West, we will make all possible exertions to raise subscriptions this year, in order, in connection with the first and third district, to realize this object." The subscriptions were to be paid in five annual installments. At the meeting of the whole Ohio Synod in the year 1840 there came in for the Board of Education (Ministerial Collegium)

"the sum of \$136.56¼." The report of the state of religion in 1841 (Minutes, page 10) refers to the matter of the Seminary. It could hardly be said to be functioning, for the Board of Trustees of the Seminary report that "Mr. H. Hess, who was at that time the only student in the Seminary at Canton, left the institution, and as there were consequently no more students in the Seminary, nor did any others apply for admission, Professor Buettner resigned and thus the institution ceased operations." An effort on the part of the president of the Board of Trustees to call a meeting on the matter failed. It seems that the lack of students was largely due to the lack of means to support themselves and the inability of the Board of Education to help them, for the next year after the cessation of operations it was resolved that each classis should take at least one student under its care. (Minutes, 1842, pages 24-26). Though the sky was dark, the brethren did not give up the hope of establishing a seminary. The great need of ministers was weighing heavily on their hearts. There is no reference to a school or college except as a means to the end of a Seminary. In the report on the state of religion, in 1841, we read, "And to the gratification of the committee, the Centenary enterprise seems to be generally sanctified, and we fondly hope that God may set His seal of approbation upon the cause and that ere a year is ended we may find sufficiently secured funds to ensure the establishment of our Theological Seminary."

On this "Centenary Enterprise" we quote the following from Vol. VIII, American Church History Series, page 367: "The year 1841 was in many respects an important epoch in the history of the Reformed Church. The Synod (of the East) had resolved to hold a centenary celebration in commemoration of the establishment of the Reformed Church in this country, though no particular event was designated as worthy of special honor. It was also resolved to make a thank-offering of a hundred thousand dollars to the cause of general benevolence, though the primary object was to awaken increased attention to vital godliness. Though the financial results

may not have quite equalled the expectations of the Synod, they were at least sufficient to encourage the Church."

The Third District of the Ohio Synod resolved to raise \$20,000 for the Seminary, missions, and beneficiary education, each contributor being allowed to designate the cause to which he desired to contribute (Minutes, 1841, page 14).

The earnestness of the Western brethren had its roots in the recognition of the spiritual needs of the territory in which they lived and labored. There were no crowds of students knocking for entrance to the contemplated Seminary; in fact, they had no students, but they needed ministers of the Gospel. They seem never to have thought of education from a utilitarian point of view. What they wanted was preachers of the Gospel and the college was a step toward this end. Their earnestness in the matter must not be judged by the size of their contributions in money, of which they surely had little. They wanted a seminary here where the product of it was needed. To go to the East was time and money consuming. Hence they refused to send students East or to support any in the Eastern Synod. They refused to support a young man, named Samuel Rickley, in Marshall College (Minutes, Third District, 1842, page 10, Art. 7). This earnestness is seen also in the action of the Third District in reference to the Centenary. "We are prepared," they say, "as a synod to engage in the operation of the Centenary, as soon as the General Synod (of Ohio) takes decisive steps to establish a Theological Seminary in Ohio" (Minutes of District II, 1842, page 12). Perhaps the General Synod here in mind is the Eastern Synod. What we now know as the General Synod was not established until in 1863. The expression, "General Synod" is used both of the Eastern Synod and of the Ohio Synod as over against the District Synods.

In the minutes of the General Synod of Ohio a suggestion to unite Ohio Synod with the "Synod of North America" and the reunion of the seminaries was "deferred for the present" (Minutes, 1842, page 14). It was later decided to form a kind of union by each Synod sending two delegates to the other,

who should be members of that Synod, but there is no mention of the union of the seminaries (page 18). At this Synod (Minutes, page 24) "A committee appointed to draft resolutions relative to the Theological Seminary, reports: The committee regret that this institution, so important in the interests of the Church in Ohio, is not already in active operation. From every quarter we hear that there are young men who are ready to devote themselves to the ministerial office, and have been looking with longing expectation to the establishment of our Theological Seminary; and it is certain that, if the German Church does not enter vigorously and as soon as possible upon this enterprise, these young men will betake themselves to other institutions, and that, too, out of the Church. Such a result would be deeply to be regretted, in view of the great demand of ministers, which is continually presenting itself. Everything calls upon us to go forward in reliance upon God. It is at the same time cheering to know that our church members have given full proof of their willingness to come to our help in this cause. In a portion of our congregations a commencement has already been made in favor of this object, and subscriptions to the amount of \$16,000 have been obtained." At this meeting the appointment of a committee "to spread the knowledge of the Synod's purpose to establish a Theological Seminary and to find a place for it" was overlooked, but the appointment was made the next year. At this later meeting "decisive measures were to be taken to open the Seminary as soon thereafter as possible and to locate it and elect a professor (Minutes, 1843, pages 16, 17). In 1844, Miami Classis requested that the Seminary be located within its bounds (Minutes, page 8).

Though the men of Ohio were unwilling to unite with the Synod of the East in the seminary work, it was only because they feared that it would hinder the work of the Church, because sending men to the East would be at a loss of efficiency. They were not narrow minded, for they entered in 1843 into a conference between the German Reformed and the Dutch Reformed Churches. This conference was held in Harrisburg, Pennsylvania. In 1844, the Ohio Synod resolved, among other

things, "That the licentiates of each Synod of the two denominations be regarded as licentiates of any and each of the other Synods," "that correspondence be maintained between the students of each church, with a view to cultivate reciprocal affection and to awaken a mutual interest in the rising ministry of the respective bodies; that the system of instruction in the seminaries of the respective churches be conformed to each other as near as may be by the adoption of the same text book on Didactic Theology" (Minutes, 1844, page 15).

At the meeting in 1845 (Minutes, page 24), the Synod found that the monies collected during the year of the Centenary Enterprise should be returned to the subscribers, because "the enterprise of the Seminary has been indefinitely postponed." They decided to refund those monies that might be desired and that the rest "be paid into the treasury of the Seminary and be disposed of in the same manner as the Reedy bequest." This was a bequest from Mr. Conrad Reedy in the interests of the Seminary, but "whereas the Seminary has not yet been erected by Synod, the aforesaid bequest should be invested, and secured for the use of said Seminary" (Minutes, 1845, page 26).

In the revised constitution adopted in 1846 (Minutes, pages 20, 21, 23) in the article on the examination of the candidates for the ministry we read that "very particular attention shall be paid to the candidate's orthodoxy, his piety, and the purity of his intentions in seeking the ministry." Article 5 reads: "In extraordinary cases and for good reasons, applicants for licensure may be admitted to the ministry who have not gone through the whole course of study prescribed for the Theological Seminary. But in all such cases when the application is made to the classis, it must be sustained by a unanimous vote." The licentiate was under the care of classis and amenable to it. He was allowed to preach. "He may not under any circumstances administer the sacraments." He could not be ordained unless called by a congregation or appointed to a mission.

The Theological Professor. In Chapter II, Article I, of the constitution adopted in 1846, we read of the duties of the

theological professor: "It is the duty of theological teachers to explain the Holy Scriptures and defend the pure doctrine of the Gospel against errors. . . . Their principal aim shall be to make the students well acquainted with the Holy Scriptures, to teach them how to ascertain the true sense of the sacred text." "As it is of the utmost importance that the professors of theology be sound in the faith, have requisite ability to teach, and possess the confidence of the Church, they shall always be chosen by a majority of the Synod." "No person can be elected a professor who does not profess the doctrine of the German Reformed Church." At his inauguration he solemnly affirmed the following declaration, "The Holy Scriptures of the Old and New Testaments are genuine, authentic, inspired, and therefore divine Scriptures," "are the only rule of faith and practice in the Church of God; that consequently no traditions, . . . no mere conclusions of reason, can be received as rules of faith and life." He was to be asked, "You declare sincerely that you will make the inviolable, divine authority of Holy Scriptures . . . the basis of your instruction?" (Minutes of 1846.)

At this meeting of the Synod (Pages 46, 47), the Committee on Theological Seminary reports: "Whereas it appears from representations given by the delegates from the Synod of North America, in conjunction with information from other sources, that the Theological Seminary at Mercersburg is embarrassed for want of funds to sustain it; and whereas it is properly the Seminary of the whole German Reformed Church, both east and west of the mountains; and whereas this Synod, in view of these considerations, deeply sympathizes with her sister Synod in the East, and feels it her duty to contribute to some extent to relieve that embarrassment, therefore, Be it resolved: That this Synod take preparatory steps to raise, during the current year, five thousand dollars for establishing a Western Seminary, and until such a time as we can establish such a Seminary in the West, the monies be safely invested and the proceeds applied in sustaining the professors in the Seminary at Mercersburg." In 1847 (Minutes, page 37), it is reported that the \$5,000 plan did not pro-

duce as much as was expected and another plan was adopted to raise money, the produce of which principal was to be used to support the professors at Mercersburg, Pennsylvania.

The Seminary treasury in 1848 (Minutes, page 18) stood as follows: The Reedy fund amounted to \$666.34, safely invested. "Beside this, the sum of \$550 is held in Plainfield bonds." It was at this meeting resolved "to put the Seminary into operation, or as soon as possible, by the appointment of a professor of theology and the designation of a place for its temporary location, and that the ministers and elders pledge themselves to sustain it by prayer and effort;" "that for the present it be located at Columbus." Rev. A. P. Freeze was elected professor. The Board of Trustees of the Seminary appointed a "classical professor" to superintend the preparation of theological students that may resort to the Seminary. This looked toward the establishment of a literary institution, but only as a preparatory school for the Seminary. In 1848 (Minutes, pages 27-30), "the Committee on Theological Seminary" submits the following report: "The Theological Seminary is now located at Columbus, Ohio, and, as you know, it is in its infancy. The Board of Trustees authorized A. P. Freeze, the professor-elect, "to put the Seminary into active operation," which was accordingly done. On the first of October, 1848, the institution was opened. "From that time to the 1st of July, there were generally five students connected with that institution; two of them were licensed to preach the Gospel, and at the same time obtained permission to continue in the institution for the purpose of prosecuting their studies in the Hebrew language. The other three were taken through the preparatory course in Archaeology, Grecian and Roman Antiquities, and Exegesis, however not all complete. From the first of July till the present (October 4th) there has no theological instruction been given, owing to the fact that the professor left on the first of July, on a visit to his father in New York. The other departments, however, have been carried on as usual. A large number of scholars in the classics and natural sciences were connected with the school, through the greater part of the year. Some of these

have applied for admission to the Theological Seminary on certain conditions. With these encouragements we think the work should be pushed forward energetically."

This note of optimism is somewhat difficult to harmonize with the following statements: "The Board of Trustees resolved that the salary of the professor, for the first year, should be one hundred dollars; of this amount seventy-five dollars is now due," but they were unable to pay any portion of it to him, owing to the fact: "(1) That no interest on the Reedy bequest came in this year; (2) That the interest on the Plainfield bonds did not come into the treasury (3) That none of the ministers carried out the request of last Synod to hold a collection in their respective congregations for this specific purpose." They say, "That the want of a Theological Seminary is the real reason why the number of the theological students is so small, and the want of an opportunity to prepare for the Gospel ministry prevents many from devoting themselves to such a holy cause."

The Theological Professor (there was only one) laid down conditions on which he would continue his work in the Seminary. They were these: "That he be fully elected and inducted into office; that the Seminary be permanently located; that if located in Columbus and left in connection with the pastoral duties of the congregation, a salary of \$400 be secured to him, but if separated from the congregation, a salary of \$500." "He further states that if Synod cannot comply with these requests, or can choose another man to that responsible post, he offers his resignation." The financial condition of the Seminary had an important bearing on this question of the professor. The Reedy bequest amounted at this time to \$666.34, and with the interest of the current year at 6 percent, it came to \$706.32. But this interest had not come into the hands of the treasurer of the Seminary. The interest on the Plainfield bonds was eleven dollars. So it seems that all that the treasurer got this year from the two sources was \$50.98. The action of the Synod on these matters was as follows: A committee of three was appointed "to

solicit proposals from different points for the permanent location of the theological and classical institutions;" "that the resignation of Rev. A. P. Freese be accepted, as Synod does not feel itself able to comply with his conditions," "that Synod will, at its next meeting in Akron, select a permanent location for the institution." The treasurer was directed "to collect the obligations held by Synod against several individuals, as soon as possible." The Rev. J. H. Good was requested to give instruction during the year (Minutes, 1849, page 30).



Dr. E. V. Gerhart



Dr. J. H. Good



Dr. H. Rust

The Founding of the Seminary and College

On the matter of the permanent location of the Seminary, a special meeting was called and held at Tarlton, Ohio, on the 18th of April, 1850, "to consider the location, endowment plan, and establishment of our institutions." "Synod resolved itself into an interlocutory meeting" and discussed the various locations offered. Each member was called upon to give his opinion. The committee to whom was referred that matter of location, etc., reported that there was a unanimous desire to have a Seminary. Tarlton was suggested as the place, if the citizens thereof meet the following conditions: Subscribe by good and responsible names, the sum of \$7,200, together with the ten acres from the property of Joseph Shoemaker that had been referred to; that the lot be divided into two equal parts; on the one five-acre part, buildings were to be erected with the money subscribed by the Tarlton citizens; on the other five-acre lot, buildings were to be erected with the money contributed by the Church at large. This latter part was at any time to be at the disposal of the Synod by paying the donors \$80 an acre. Regulations were made for the election of trustees. "The name of the institution was to be Tarlton College. A committee of nine was appointed to select a special treasurer, to select a plan for the institution, and be authorized to erect buildings and to draw on the treasurer for the necessary funds." "The Tarlton High School was to be transferred to the Tarlton College. The first day of the next meeting of Synod was set for the election of a professor. This committee of nine, with the Board of Trustees, were authorized to fix the prices of tuition, the course of instruction, the salary of the teachers, and the appointment of instructors in the college. The brethren, S. S. Rickley and S. Jacobs, were requested to give instruction to those desiring to prepare for the Gospel ministry, until other arrangements were made." (From a clipping set in after page 41 of the minutes in the book, 1842-1850.)

At the regular meeting of Synod at Navarre, in 1850, it was found that Dr. J. H. Good had been able to do but little of the work of teaching during the year and that Rev. A. P. Freese wanted to have his hundred dollars for his year's teaching. The report "of the Board of Trustees of the Theological Seminary suggests the appointment of a professor of theology and that measures to secure the prompt and faithful payment of his salary be taken; that the Board of Trustees be organized under a new charter to be obtained from the State Legislature; that they procure the necessary buildings for the instruction of the students; the adoption of a course of studies and the taking of steps to secure the requisite number of theological students. The Committee on Seminary reported that "the need of ministers is very great, if the missionary work is to be done, that there was but one student last year in the Seminary and he only for a part of the time, because he was licensed and sent as missionary to southern Illinois." They also report that "the claim made by Rev. Freese for a hundred dollars was met and discharged, that during the past year a plan was adopted to get money; that two men were sent through the Church to solicit subscriptions and to sell Plainfield bonds and scholarships in the College; and that the success of these two brethren showed that the Church was now ready to go forward in this enterprise of the Seminary." The College and the Seminary occupy a large place in this meeting of the Synod.

The question of moving the College and Seminary to Tiffin claimed the earnest attention of the Synod. The reasons given for the removal were that "Tarlton had failed to obtain the general approbation of the Church;" and that there were doubts as to the constitutionality of the Tarlton special meeting and its action; and that the institutions needed the united support and patronage of the entire Church. Even the churches in Tarlton were said to have been not sympathetic toward the institutions. The feeling was expressed at the Navarre Synod that the people of Tarlton would be magnanimous enough to sacrifice their personal feelings for the greater good of the Church. In view of all this, it was

resolved "That the proposition of the citizens of Tiffin, tendering a donation of \$11,030, and so much more as may have been, or will have been later, subscribed to the object, in consideration of the location of our literary and theological institutions, be accepted and that these institutions be therefore transferred from Tarlton to Tiffin." A committee of five was appointed to salve the wound of the brethren of Tarlton. The name, "Heidelberg College" was given to the institution. A committee was appointed to draw up a constitution and by-laws for the College and Seminary. The election of a professor of theology was next taken up. It was done in this order: Nominations, prayer, balloting, and in case no election was made on the first ballot, the one who had the highest number of votes was to be voted on next. The ballots were to be cast for or against the candidate. The Rev. B. S. Schneck received fourteen votes; Rev. E. V. Gerhart, eight, and Rev. J. H. A. Bomberger, one. "The election of Rev. Schneck was made unanimous." His salary was to be \$600 a year, paid semi-annually. The persons in and about Tarlton who had made subscriptions, or had taken scholarships with the understanding that the institutions were to be located there, were to be permitted to change them to their own satisfaction (Minutes of Ohio Synod, 1850, pages 13-19).

In the month of December, 1850, a special meeting of the Ohio Synod was held at Tiffin for settling on a site for the college buildings. Plans for the buildings were adopted and a building committee was appointed. The Rev. B. S. Schneck having declined the offer of the position of professor, the Synod voted on Rev. E. V. Gerhart, Rev. J. H. A. Bomberger, and Dr. Joseph F. Berg. Rev. Gerhart received fourteen votes; Rev. Bomberger, five, and Dr. Berg, seven. The vote for Rev. E. V. Gerhart was made unanimous. His salary was fixed at \$600 in semi-annual payments. The Trustees "were directed to make provisions to pay the salary of the Professor of Theology punctually when due" (Minutes, 1850, pages 60-61). By 1851 the first endowment was nearly completed (Minutes, 1851, page 13). The Tarlton citizens received \$300 indemnity for the damage done them by the removal of the

College (page 20). Rev. Gerhart, who had been a missionary in Cincinnati, accepted the call. His term began on the first of June, 1851, with two students who attended during the summer session and studied Biblical Antiquities, Old Testament Introduction, Homiletics, and New Testament Exegesis. "The prospect for a considerable accession to the Seminary was quite flattering" (page 49). The Professor of Theology was also President of the College. A circular, appealing to the Church for support of the Professor of Theology was largely responded to (page 48). The needs of the Seminary at this time were more students and more books. An epidemic of cholera in Tiffin made it impossible for the Board of Visitors to examine the theological students.

The Financial Condition. With what the field agent, Rev. H. Shaul, gathered in cash and Plainfield bonds (\$7,741.05), the Reedy bequest with its interest (\$746) and the Plainfield bonds sold recently, the Seminary had now \$8,488.95. The whole endowment was at this time \$10,938. The Treasurer, Mr. Rule, was put under a bond of \$5,000. The Synod appointed a committee of three in each classis to look after the interests of the Seminary within the bounds of the respective classes. The matter of the library was referred to the Board of Trustees.

It will be interesting to note what was said in the inaugural address of the first Professor of Theology and first President of Heidelberg College. Dr. E. V. Gerhart says that he aimed "to dwell on the specific work that this Theological Seminary ought to promote" (page 13 of Address). "Our first care must be to understand, appreciate, and hold fast the form of sound words in love and faith. The love of the Heidelberg Catechism, as a faithful and complete exposition of the system of doctrine revealed in the Old and New Testaments, has ever been rooted in the hearts of our people" (page 15). "The indifference and neglect that has prevailed in some sections of the Church does not contradict my position" (page 16). "Those who quarrel with, or condemn, its doctrinal statements, generally belong to one of two classes: One class

has unknowingly imbibed some of the first principles of rationalism, the other, some of the primary principles of Romanism" (page 18). "Touch a single question or answer? No! Sooner than draw the stroke of a pen over one sentence, let my right hand forget her cunning" (page 20). "I proceed next to consider the relation of the Heidelberg Catechism to the design of our Theological Seminary." This design "to which that of the College is subordinate and tributary, is to rear a pious and educated ministry" (page 20). "Christ alone saves. . . . Here I believe the Protestant Church is liable to err. Too much stress has not been laid on scientific culture, but its true relation to the cross of Christ is not always maintained" (pages 21, 22). "Indeed, the possession of saving faith in Jesus Christ is the abiding condition of progress in the science of Christian theology. Theology is not, strictly speaking, the science of God" (page 26). "Permit me to repeat in conclusion, that to go forward successfully in the fulfilment of our mission, and advance the Kingdom of Christ, it becomes us as a Church to hold fast the form of sound words in faith and love" (page 29).

The fact that the institutions were now permanently located and organized did not keep away financial troubles. In the year 1852 (Minutes, pages 29-44) the Synod was greatly concerned about the Seminary. Owing to the non-payment of backstanding bills due the Seminary, the salary of the professor was not paid in full. There was still due \$80.27 on his first year's salary, and \$150 on his second year's salary, with \$70.40 on his moving expenses, making in all \$340 due him. This year, \$107 was added to the endowment fund. The interest on the Plainfield bonds was slow in coming in and the holders had to be dunned. There were six students in the Seminary. As to the library, the ministers and the churches were to collect books for it. The Church's need of students for the ministry was very pressing and it was constantly insisted on that the ministers and parents present the cause to the minds and hearts of the youths of the Church. This matter was always one of the items of the synodical meet-

ings. In general, however, there was an upward look in matters Seminarial.

In 1853 (Minutes, pages 10-22) the salary of the Professor was not paid in full, there being at the time of the meeting of the Synod \$100 still due. One thousand, six hundred and seven dollars was received for the endowment, but after paying debts and subtracting the percentage of the agent, only \$9.95 was left to be paid on the principal. There were twelve students in the Seminary during this year, all but three continuing during the summer session. All were irregular students, none having pursued a regular college course. "All had, however, received a more or less complete course of instruction preparatory to their entrance to the Seminary. Because of the great need of ministers, lack of beneficiary money, and the sentiment among our western ministry, Professor Gerhart states that he feels himself compelled to give a short course of three years, comprising both preparatory and seminary courses.

The Library. Professor Gerhart reports that on his entrance into the Seminary "it was entirely destitute of a library." During the first session Rev. J. G. Zahner collected some books and Professor Gerhart himself contributed some. A donation, on some conditions, was also made by Father Rahausen. Thus there came to be a library of between one hundred and two hundred volumes. Professor Gerhart devoted his summer vacation to the work of collecting books and money, and traveled and solicited in the larger Eastern cities, with the result that he could say, "As the result of my agency, assisted by Rev. N. Gehr, and some other brethren, we have now a good library in our Seminary, numbering, it is estimated, not less than 2,000 volumes—a result that has involved on the Synod not any burden, and imposed no trouble and should fill our hearts with gratitude to Almighty God" (pages 18-22). As a reward for his great labor it was "resolved that the Rev. E. V. Gerhart be constituted a committee to procure books and money for the increase of the library," and that the ministers and classes co-operate with him in this enterprise (page 24).

At the meeting of Synod in Greensburg, Pa., May, 1854, (Minutes, pages 38, 39), eight students were dismissed; that is, they had ended their seminary course of instruction, at the end of the academic year, June, 1854. We read also that "it appears that our Seminary is not sustained to the extent it should be, thus seriously embarrassing the pecuniary interests of the Professor." The ever troublesome Plainfield bonds were the cause. Interest on them was not forthcoming. This need was again laid on the conscience of the members of Synod. The library did not receive much during the year and the expenses from discounting of notes and freight on a box of books from Basel, Switzerland (\$25.79), made the treasurer \$81.90 short. To meet this deficiency, one hundred dollars was apportioned on the members of Synod. There was due the Professor on his salary, \$300, and cash and pledges were at once collected on the floor of Synod to about this amount. The Board of Education took in about \$242 during the past year.

In 1854, in the month of December, a special meeting was held to consider the resignation of Rev. E. V. Gerhart as Professor of Theology and President of Heidelberg College. The Board of Trustees of the College expressed their satisfaction with the arrangement that the Professor of the Seminary should also be President of the College, and in consideration thereof, the Seminary was to have the use of the College building so far as required. Rev. Gerhart resigned in order to accept the presidency of Franklin and Marshall College and the resignation was to take effect on the first of the following April (1855). He states, that during the past summer, nine young men were "dismissed from the Seminary and applied for licensure." Seven of these were foreign Germans. Of the eleven then in the Seminary, six were foreign Germans. At least one-half of the instruction had to be in the German language. With expressions of high regard for Rev. Gerhart and with deep regret, the resignation was accepted. As an evidence of the Synod's kindest regard and unabating love for Professor Gerhart, they paid his salary for the whole year, though he retired two months before its close (page 10).

Of the two candidates to fill the place vacated by Rev. Gerhart, Dr. B. S. Schneck and Rev. Henry Harbaugh, the former was elected at the salary of \$600 and a rent-free house. "The Committee on Heidelberg College suggested that the Trustees of the College elect a President of the College, and, having taken a vote on a number of persons, they suggested the name of the Rev. George W. Williard for the presidency. The Synod also decided to procure the house offered by Rev. Professor Gerhart, for the use of the Professor of Theology. Rev. Dr. Schneck, having declined, Synod elected Rev. Moses Kiefer, of Reading, Pa., the other candidates being Rev. F. D. Schory, Rev. D. Zacharius, and Rev. H. Harbaugh. The election was made unanimous. The salary offered was \$600 a year with rent-free house (Minutes, 1855, page 14). Owing to the resignation of Prof. Gerhart, there was no Professor of Theology from April first to October, 1855. The work was done by the professors of Heidelberg College. "During the past year nineteen students were in connection with the Seminary, of which eight were "dismissed." Financially, the Seminary was short. It owed Professor Gerhart \$488.73. Again the cause was the uncollected dues on the Plainfield bonds (Minutes, 1855, page 27).

In 1856 the Synod asked the Trustees of the College to elect a President of the College in order to relieve the Professor of Theology of this duty and allow him the better to attend to his duties in the Seminary.

The Years 1856 to 1866. The finances from 1856 to 1866. In 1856, at the time of the meeting of Synod, the balance due to Professor Gerhart was \$159.25 on his salary and \$1,200 on the "Professor's house, which had been bought of him. To meet this deficiency, five-year subscriptions were at once taken (Minutes of 1856, pages 28, 29). At the meeting of the Synod in 1857 (page 33), the treasurer of the Seminary was still unable to make prompt payment of the Professor's salary, and again a plan was tried to get the money. In 1858 the treasurer was instructed to draw on the endowment to pay the \$200

still due on the "Professor's house," and the financial agent was urged to speed up the getting of monies for the completion of the endowments, and to get at least \$2,000 so that the Professor might be paid his salary. Ninety dollars had to be borrowed during the year to pay the salary of the Professor up to date, and even so there was ten dollars due him at the time of the meeting of Synod in October. The moving expenses of Professor Kiefer having not yet been paid, the amount was apportioned on the several charges. In the minutes of the Synod, 1859 (pages 24, 25), we read the good news that "the entire Seminary debt is paid." The financial agent is urged to raise the endowment necessary for a German Professorship. "A large number of young men receive more aid than in any previous year, and yet a still larger number might have been obtained if the Church had furnished the means" (Minutes of 1859, page 43). "More should be done for the cause of beneficiary education" (page 43). In 1861 (Minutes, page 20), the Professor's salary had to be made up by borrowing \$85.88. There was a feeling in the minds of the ministers and elders that the Church was able to furnish the needed money, for they say, notwithstanding the lack of funds, "if a man of distinguished Christian character and theological reputation could be appointed to the German professorship, it would be quite feasible to raise the endowment for it from the abundant resources of the Church" (Minutes, 1851, page 20). To raise this money, Elder Henry H. Leonard was appointed agent. The College was asked to assume a part of the salary of the German Professorship on condition that the Seminary lend the services of that Professor in part to the College (Minutes, 1861, pages 25, 26). In 1863, the Trustees of the College agreed to pay for the support of the German Professor the sum of \$350 annually. In this year the financial state of the Board of Education is reported to be in a far better condition than a year before (Minutes, page 44). In 1864, there was rejoicing at the increased contribution of money, so much so that the Trustees of the Seminary were able to pay the two professors who were then on the faculty, promptly and fully (Minutes, page 19).

The minutes of the year 1866 have a ring of gladness when speaking of the finances of the Seminary. The professors are paid in full, and there is a balance of \$40.67 in the main treasury. The Professor's House has been sold for \$1,500 and the money invested, and as a result, the professors are to have their salaries raised and the service of a German Professor was to be limited to the Seminary. The endowment paid at that time a little more than the second and fourth quarterly installment of the salaries, so that the first and third depended on the current contributions of the churches. The investment in United States bonds amounted to \$8,600; the valuable Plainfield bonds to \$2,400, on which \$850 interest was due, and there were \$2,000 worthless Plainfield bonds, on which \$1,500 interest was due. Pastors were urged to take up collections for the immediate use of the Seminary.

The Students From 1856 to 1866. The difficulty of getting an increased number of students was equally as great as the difficulty of increasing the financial income. In the year 1856, the Board of Visitors was made to function also as the Board of Beneficiary Education. The number of students was this year less than before, being only nine. The Board of Visitors decided that a sermon be preached once a year on the responsibility of deciding for the ministry, and to relieve the Professors, the Board decided to examine the applicants as to their fitness for entering the ministry (Minutes, 1856, page 26). In 1859 (Minutes, pages 24, 25), the whole income for the beneficiary education was \$710. As said before, a still larger number of young men might have been obtained if the churches had furnished the means necessary to sustain them. The Board says: "In view of the fact that comparatively few men who have the means at command are willing to devote themselves to the Gospel ministry, more should be done for the cause of beneficiary education" (page 43). There is noted a tendency to take a short cut to the ministry, and "the Board of Visitors is advised to carefully select those who are willing to take the full course" (page 43). In 1861 (Minutes, page 20) the Board of Visitors reports two bene-

ficiary students in the Seminary and nine in the College. The war excitement impaired the work of the Seminary in general, and especially during the summer session. This year (1861) the condition of the treasury of beneficiary education was reported to be "in a much more flourishing condition than in former years." It was expected "that our Theological Seminar, with its increased force of the newly elected German Professor, would draw largely on the benevolent resources of the Church," and so Rev. Dr. Moses Kiefer was appointed financial agent to gather in funds during his vacation (Minutes, 1862, page 50).

In 1865, the Board of Visitors regrets the fewness of the candidates for the ministry and says, "The number is likely to be smaller during the coming year," and continues by saying, "The Church has labored for years to obtain funds to sustain a faculty of two professors; but of what avail is this, unless the number of candidates for the ministry becomes larger? There seems to be a great waste of means in carrying on a Seminary at such great expense, if the number of students is to remain permanently so small." "The success, in a material sense, is regarded as of little value when the main object, the getting of pious young men, consecrated and prepared for the ministry of the Gospel, is entirely overlooked." They say, "There surely must be something wrong somewhere," and that "some decided measures are imperatively required." The Committee on Seminary offers some reflections on this paucity of candidates: "This deplorable fact is, doubtless, owing, in part, to the peculiar state of things in our country during the last four years; to the inadequate provisions to sustain the beneficiary students of the Church; and also partly to the fact that our professors must confine themselves so exclusively to their immediate duties in the Seminary, as to omit, to a great extent, suitable efforts to create a deeper interest in, and enlarged views of, our Seminary operations on the part of the members of the Church, but more particularly and emphatically to the dependent, suffering state of our ministers in regard to their pecuniary support" (1865, page 20). A committee was appointed to

prepare a circular to the Church, pastors, congregations, and pious young men, calling their special attention to the small number of students for the ministry (page 21). The Board of Visitors report at this time nine students in the Seminary and complain "of the great want of proper interest in the institutions by the Church, and consider this as the principal reason why we have so few theological students (1863, pages 24, 25).

The Faculty From 1856 to 1866. Up to 1859 there was but one professor on the faculty of the Seminary and there seems to have been no feeling of a need for more, but the large number of Germans in Ohio, and the urgent call of the German congregations in the Reformed Church, made itself heard about this time. In the minutes of 1859 (pages 24, 25) the financial agent is urged to raise the endowment necessary to support a German professor who should prepare men to minister to the German-speaking churches (page 25). This need is felt and urged in the Synod of 1860 (Minutes, page 23). St. Joseph's Classis suggested the Rev. J. Lichtenstein for the position. It was resolved that as soon as the funds permit, a German Professor be elected to "meet the wishes of the German portion of the Church" (pages 23, 24). In 1861, this matter came to a head (page 20). In view of the need and growing demand for a German Professor in the Seminary; the Synod was asked by the Committee on Theological Seminary, to proceed at once to the election of a German Professor. The matter was referred to a committee, which reported that, notwithstanding the lack of funds, if a proper man be appointed to this position, it would be quite feasible to raise the money. They then resolved, "solemnly and in the fear of God to establish a German Professorship," and to promise him \$1,000 annually. Rev. Augustus Ebrard, of Germany, was unanimously elected on the first ballot, Drs. Herman Rust, J. G. Zahner, and Philip Schaff being appointed a committee to bring the call to Dr. Ebrard. This call was to be tendered in person, but for some reason it could not be done. Hence Dr. Schaff was instructed to write to Dr. Ebrard.

The call was declined on the ground that a younger man should be entrusted to so arduous and responsible a position (Minutes, 1862, pages 10, 11). It was expected "that our Theological Seminary, with its increased force of the newly-elected German Professor, would draw largely on the benevolent resources of the Church," and hence Dr. Moses Kiefer was appointed to gather in the funds during his vacation (page 50). In consequence of the declination of Dr. Ebrard, the Synod had to elect another man to take the place. The Rev. Herman Rust was elected, his election declared unanimous, and his salary fixed at \$600 a year, to be paid in quarterly payments, with the free rent of a house. The College was offered the services, in part, of the German Professor, on condition that the College contribute part of his salary. It is cheering to note that, "notwithstanding the hard times and the difficulty of collecting money, the Trustees of the Seminary have been able to pay the salary of the professors in full." In 1863, the Trustees of the College agreed to pay for the support of the German Professor the sum of \$350 annually, as requested (Minutes, page 9). The Professor of Theology being also President of the College, the incumbent at this time, Rev. Dr. Moses Kiefer, desired to be relieved of this presidency in order to devote his whole time to the Seminary (Minutes, 1863, pages 2, 28). Rev. George W. Aughinbaugh was elected President of the College and so relief came to the Seminary Professor (page 23).

Professor Kiefer, owing to ill health, resigned September, 1866, his resignation to go into effect the following November. The formality of six months' previous notice was waived. He later consented to act as financial agent of the Seminary and secured about \$5,000 for the endowment fund from November to the meeting of the Synod in May, 1867. This resignation of one of the professors to some extent checked the inflow of money. The action of the Trustees regarding Professor Kiefer was ratified by the Synod, but the whole matter of the resignation was laid on the table until the next regular meeting of the Synod. On page 28 of the Minutes of 1867, it is stated that Dr. Kiefer carried into practical effect his

resignation, by the entire cessation of all his duties in the Seminary and by accepting and still holding the position of financial agent. On page 20 of the Minutes of Synod of 1868, it is stated that Dr. Kiefer resigned January 7th, 1868, and would vacate the chair of the President on the first of February. It seems that the two positions were not resigned at the same time. At a meeting of the Board of Trustees, held in Xenia, January 24th, 1868, Dr. Herman Rust asked for an assistant for the time being and "the Board placed the government and instruction of the Seminary under his care and supervision from February 1st until the next annual meeting of the Synod." "The Board also at the same time elected and appointed the Rev. J. H. Good, then in the College, to render the required assistance in teaching ad interim, with a salary of one hundred dollars. Professor Good accepted and entered upon his duties February 3, 1868. The Board "leave with the Synod the whole object of the propriety of electing a professor at the present time to fill the vacancy occasioned by the resignation of Dr. Kiefer." This was suggested "in view of the limited number of students in the Seminary" (Minutes, 1868, pages 20, 21). There were nine students connected with the Seminary during the year 1867-68. "Most of them were irregular." Three "were dismissed," that is "finished," and one was dissatisfied and left the institution, so that there were only five left at the time of the meeting of Synod in June. There were prospects of a large addition the next year (Minutes, 1868, page 23).

The question of the election of a successor to Dr. Kiefer having been left in the hands of the Synod, the Committee on Seminary reports as its opinion "that the chair ought to be filled at this Synod." The chair, filled by Dr. Rust, was now called, "The Professorship of Dogmatic and Practical Theology," and the vacant chair, "The Professorship of Exegetical and Historical Theology." "The faculty was authorized to lay down a more definite course of study, subject to the approval of the Board of Visitors" (Minutes, 1868, page 24). The item of the report of the Committee on Seminary, regarding the election of a professor, was taken up and Rev.

J. H. Good, Dr. J. H. A. Bomberger, and Dr. D. Gans were nominated and Rev. Good was elected.

"The officers of Synod, in connection with the officers of the Synod of the Northwest, were instructed to make out a call to the professor-elect, and the stated clerk was instructed to notify the Synod of the Northwest of the result of the above vote" (Minutes, 1868, page 25).

It was evident, so the Board of Trustees thought, that the Seminary should soon need two additional professors. A third, added to the two then at work, was in the immediate view. Plans were made at this Synod for the endowment of this third professorship (Minutes, 1870, page 36). For this new professorship the Synod had a "donation from Valentine Hay, Esq., of Pennsylvania, who had generously given his obligation for a large amount (\$5,000)" (Minutes, 1870, pages 34, 44) and the third professor was to be elected at the next meeting of Synod (Minutes, 1870, page 44). The inauguration of Rev. J. H. Good to the chair of Dogmatics and Practical Theology, in which the Synod of the Northwest took part, occurred in the First Reformed Church at Tiffin, during the session of the Synod, July 1, 1870.

The Years 1866 to 1876. Students from 1866 to 1876. For three years Synod laments the smallness of the number of students for the ministry (1865-1867). "Our College and Seminary are languishing for students" (Minutes, 1868, page thirty-six). In 1867, there were only four in attendance. In the report of 1869 the Board of Visitors gives the number as twenty, saying: "There have been intimations from some of the theological students that to have but one session during the year, with a long summer vacation, would be more desirable than the present arrangement" of a summer session also (Minutes, 1869, page 28). This matter was given into the hand of Rev. J. B. Shumaker to inquire into its propriety (Minutes, 1870, page 32). A darker side appears in the report of the Board of Visitors: "The time that the students are in the Seminary varies from six months to two years, the latter seldom reached, although

the time required is two and three-fourth years." Another evil was the want of a proper culture on the part of many. Students combined Seminary work with College work so that they "were quite ready" to enter the ministry when they were through with the College (1870, page 33). In 1871 (Minutes, page 32, 33), there were twenty-six students in the Seminary, but the beneficiary fund was \$600 short. Rev. Albert Helfenstein, Jr., gave a note of \$4,000, the interest of which was to go to the use of the library. He also intended "to give to the Western Institutions" \$15,000 to \$18,000, but died before this will was drawn up. The note for \$4,000 was in the hands of Valentine Hay, Esq., for collection. Little of this ever came to the institutions and the beneficiary aid that could be given was at best only \$100. The session of Synod in 1872 had still to lament the scarcity of beneficiary money. "A greater number of young men asked for assistance than the Board could help." Of the twenty-five young men under the Board, five were aided by the American Education Society. The Board owed at this time to the College, to the Treasurer, and for other expenses, \$600. An alumnus, who desired his name withheld, gave a note of \$300 as a start for an alumni endowment fund (Minutes, 1872, pages 21-29).

The Board of Visitors had this year to report the death of one of its students, Daniel F. Keller. "The Board was of the opinion that the time had come when the haste in sending out theological students into the ministry with a partial preparation for the important work it demands, should be done away with." As a cure, the Board suggests that the course should be made two years instead of the course then in operation" of two and three-fourth years (Minutes, 1874, pages 24, 25), but the Synod did not accept the suggestion. The financial condition of this Board had so far improved that efforts in seeking out young men for the ministry could be increased (Minutes, 1874, page 25). The Committee on Seminary instructed the Board of Visitors to unite with the faculty of the Seminary in introducing graduating exercises for each outgoing class, and that "the classes refuse all applications for licensure unless a dismissal from the Seminary be accom-

panied with the application of the candidate" (Minutes, 1874, page 29). This year again five students were supported by the American Education Society.

In 1875 there were fourteen students in the Seminary and seventeen under the care of the Board of Education as beneficiaries. The Board laments a deficit of \$461 in the beneficiary fund. The Seminary, as a whole, is reported in good condition. The Committee on Seminary urges the Board of Visitors to impress the idea of personal consecration of talent and time upon the students. "The age demands good hearts and thorough minds in the Gospel ministry" (Minutes, 1876, pages 42, 44, 45). A depleted treasury in the Beneficiary Board, they say, "threatens the boarding bills of the students, and burdens the student's mind with want, which is the handmaiden of despondency" (page 45).

The Library From 1866 to 1876. The library contained in 1868, 2,094 volumes. "Complaint was made by the students that there were encroachments made on the library by persons not connected with the Seminary." Hence the Board of Trustees was to make rules for the conduct of the library (Minutes, 1868, page 24). In 1870, the library received from the Rev. Albert Helfenstein, Jr., books of a distinctly theological nature. Efforts were also to be made for the endowment of the library.

The Student Home. During the Tercentenary of the Heidelberg Catechism, the idea was suggested of establishing a home in Tiffin where indigent students might live together, under the supervision of a professor, to secure cheaper boarding and spiritual progress. The thought was new to most of the brethren, which delayed the execution of the project. It seems, however, that the want of such a home was more seriously felt, especially by the professors, who desired that something of the kind might be provided for the students. This interest was then committed into the hands of a committee (Minutes, 1866, page 18). Next year (Minutes, 1867, page 10) this committee reported that about \$1,500 had been procured for this object. The committee was continued. The

following year (Minutes, 1868, pages 9-11), Dr. Rust, a member of the Committee, in the absence of the chairman, reported at some length. He says: "The building of the Students' Home has been pushed forward as rapidly and successfully as circumstances permit. In reliance on the promises and providence of God, and trusting to the liberality and good will of the members of our Church, we bought a suitable lot of good land, containing nearly eleven acres, at a cost of \$2,280. At the beginning of August (1867), we made a contract with Seemuth and Stern for the erection of the back building of the home, which they promised to finish for the opening of the winter session of the College, for the sum of \$1,289.50, including all the material except the brick, and the digging of the cellar and well." Unfavorable weather delayed the finishing until next spring. Four rooms were occupied since fall and the fifth would have been, had there been furniture for it. Want of room necessitated the refusal to students who wanted to room there. The house has six rooms, but fifteen would have been needed. The idea was to have some disabled minister or some professor to live there and oversee the Home and provide cheap board for the students. The front part of the house remained unbuilt for want of means. One thousand, nine hundred nineteen dollars and 69 cents was received, leaving a debt of \$871.87, with other small bills unpaid, making a total indebtedness of about \$950. The main building was to contain from twelve to fifteen more rooms. It was to be a Seminary Home for the beneficiary and other theological students. The committee on the Home was continued (Minutes, 1868, pages 9-11). The Home was kept up during the year 1870, but still in debt. A mail robber in Bellefontaine deprived the students of \$25.00 which had been sent to them by mail (Minutes, 1870, pages 11, 12).

The Board of Trustees suggested the building of a special Seminary building, saying, "It is believed that the time has come when the Theological Seminary, as a separate and distinct institution, should endeavor to occupy an advanced position." "It should be endowed with facilities to do more work. Its present accommodations in the College building are in-

sufficient. It should have its own building." Two plans to accomplish this were suggested. One was, to utilize the Students' Home. But as this was a half a mile from the College, this plan was regarded as impractical. The second plan suggested the selling of the Students' Home and the building of the Seminary building on the College campus. In 1872, the Synod had offered the Germans the property of the Students' Home in Tiffin for the purpose of establishing a German school, on condition that if the institution should ever be removed from Tiffin, or changed into something else, then the Northwest Synod should pay the Ohio Synod \$6,000, the then present value of the property (Minutes, 1872, pages 49-50). This offer was rejected by the Germans (Minutes, 1873, pages 25, 26). This property had cost the Seminary \$4,826 and they sold it this year for \$7,000. The main object of the building was never fully realized, and the railroad passing through the lot, in great measure frustrated the benevolent design of it. The money obtained from the sale was invested in Dayton city bonds at 8 percent. The interest from it was applied to the immediate uses of the Seminary (Minutes, 1873, pages 18, 19). The special collections heretofore made for the immediate use of the professorship were now to be applied to beneficiary education. The Seminary had now twenty-four students, but the beneficiary students had not received their stipend (page 25). Because of opposition on the part of the Church to the selling or altering of the Students' Home and in consequence of the pressing claims of other interests of the church, it was deemed inadvisable to erect a Seminary building at this time.

In 1879 the Student Home property, previously purchased by Nelson L. Brewer for \$7,000, came back to the Seminary. Mr. Brewer found the property a burden on his hands, due to the depreciation of money. He had given \$2,000 in cash, and \$5,000 in notes. The Synod, in sympathy for Mr. Brewer, relieved him of the property on these terms: That they would cancel \$3,000 of his notes and collect the interest due November 1, 1879, on the whole \$5,000 (Minutes, 1879, page 49). In 1880, the number of students was twenty-two, of whom

eleven received aid from the Beneficiary Board. Miss Brinker, of New Lisbon, Ohio, gave a bequest of \$1,500 for student aid, but the fund was \$471 in debt at this time. The Seminary Treasurer was also up against a deficit. The Brinker bequest was unfortunately later reduced to \$800 (Minutes, 1881, page 42). The Board of Visitors asks the Synod to apportion annually \$2,000 for beneficiary aid. Miss Sarah Hiveling, of Xenia, bequeathed \$1,000 in railroad stock to the Beneficiary Board (Minutes, 1881, page 46).

The 1882 report is not so encouraging. There were only seven students, as ten had been graduated last spring. The Seminary owed the professors, and the debt was at this time \$1,823. The next year the Seminary had a bright side "in the large increase of the number of students over last year," although the number in attendance in the school is only thirteen and the beneficiaries were fourteen, the Board of Education is said to have been in good financial condition, the number of candidates for the ministry is still too small. The finances of the Seminary itself are not so good. The endowment amounted to \$22,000, whereas \$1,500 more was needed to make it efficient. "On October 1, 1883, there was due to Dr. J. H. Good the sum of \$985.58, and to Dr. Rust the sum of \$984.81 (Minutes, 1883, page 35). The cause is attributed to negligence of the classes, "for only about one-fourth of the amount (\$2,500) apportioned for immediate use was paid into the treasury" (page 35). This year \$1,000 extra was apportioned to make up this deficiency (page 40). Is there any connection between this shortage and the following resolution of the Committee on Seminary, namely, "The practice of the Theological Professors in serving as supplies in congregations in the vicinity is detrimental to the Seminary," and they suggest that they therefore be requested to discontinue such pastoral work and devote their entire time to the interests of the Seminary?" (Minutes, 1883, page 40.)

In 1884, the financial stringency of the Seminary continues. "Two thousand, three hundred seventy-three dollars is due to the two professors in about equal amounts. The reason for this is said to have been the fact that little over one-fourth

of the apportionments was paid; secondly, the interests due were not paid in, and, thirdly, great difficulty during the last four months of the classical year in collecting interests (Minutes, 1884, page 45). An encouraging feature, however, was the fact that the endowment was increased by \$3,238, of which amount three hundred dollars were given by Mrs. Lucinda Miller, of Springboro, Ohio. The Board of Education, although it paid as it went, had still to complain that of the \$2,200 apportioned last year, only \$972 was paid in. We read this year, that "the internal workings of the Seminary are seriously affected from the want of proper financial support. The deficiency in the salary of our professors is so great that they are obliged to engage in ministerial labors in order to help out. This, in connection with their regular professorial work, makes their labors very burdensome" (Report of Board of Education, Minutes, 1884, page 47). The Board of Trustees has this sentence, "The school of the prophets which has already been kept too long in the background, must be brought to the front, or cease to exist. The special work of the Seminary is too important to think of abandoning it."

Rev. Moses Kiefer offered to give special lectures and do what he could as agent to collect money for the Seminary. His services, which he offered free of charge, were accepted by the Seminary (Minutes, 1884, page 53). The professors were asked to visit each classis during the following year to present the interests of the Seminary before the churches.

In the 1885 meeting of the Synod, the Board of Trustees explain the lack of funds by saying that other causes, especially Home and Foreign Missions, preoccupy the minds and hearts of the Church to the neglect of the Seminary, and that the people seem to be under the impression that the Seminary is adequately endowed and needs no help (Minutes of 1885, page 34). In this year the Board of Education reports fourteen students in the Seminary and a bequest of John G. Leffer, of Philadelphia, Pa., to the amount of \$3,500, clear of expenses. The professors, according to the action of last Synod, visited all the classes and got from three of them the promise of \$3,300 for the endowment. The other five classes

gave no tangible support. The professors were again asked to visit all the classes in the interests of the Seminary.

The year 1886 did not bring much change in Seminary conditions or outlook. The indebtedness to the professors had grown, being on October 1, 1886, \$2,878. There was this prospect, however, that business was picking up and a bequest of \$2,100 was soon to come in.

The year 1887 was not of great importance to the Seminary. The finances were not much improved. The plan for the collecting of money for immediate use and for the endowment from the various classes had proved unavailing.

In the minutes of 1886, page 34, we read that "the periodicals and the College have been everything and the Seminary nothing. We would not detract one iota from the importance of the former, but we would not estimate the latter any the less in its merits upon the claims of the Church." In the Minutes of 1887, page 51, we read, "The Seminary, by the action of this Synod, must be prepared to occupy no secondary place in its consideration. Possibly for once it should take precedence, for the mind of the church has been directed upon other objects. The Seminary has been neglected, and now it is but fair to place it in conspicuous view." The Seminary, surely, was in view. The fact that nearly \$3,000 was due its professors seems to have stung the conscience. The plan for collecting from the classes for immediate use and endowment had proven inadequate. Therefore a financial agent was felt to be imperatively necessary. At a special meeting, held May 2, 1888, Hon Horace Ankeney was elected to this position (Minutes, special meeting, page 9), but he declined at this time (Minutes, 1888, page 42). The most important event of this year was the sickness of the Rev. J. H. Good, Professor of Dogmatic and Practical Theology and President of the Heidelberg Seminary. The Board of Trustees at its meeting in Dayton, June 22, 1887, learned of the protracted illness of Dr. Good and that on this account it would be impossible for him for some time to do the work required of him. They therefore "requested the Rev. H. H. W. Hibs-

man, D. D., and the Rev. A. S. Zerbe to give as much assistance as possible to the Rev. Herman Rust in carrying forward the work of the Seminary." "The work of these brethren was appreciated" (Minutes, 1887, page 63). The inability of Dr. Good to attend to his work since the spring, occasioned universal regret, "for the loss is very great." The Committee on Seminary and Education has this note (Minutes, 1887, page 63): "It is with the greatest sorrow that this Synod has heard of the continued sickness of the venerable Jeremiah H. Good, President of the Seminary. Dr. Good, for a period of forty years has been intimately connected with our institutions in the West, no one having done more to bring our Church and institutions into prominence. He was the founder of Heidelberg College and Seminary in Tiffin, Ohio, the establisher of 'The Western Missionary,' now 'The Christian World,' in Dayton, Ohio, and for the last twenty years the honored President and distinguished instructor in the Seminary. For his self-sacrifice and his very eminent usefulness in the Reformed Church, he shall have our lasting gratitude, and in his present affliction the sympathy and prayers of the whole Church. It is also the duty and high privilege of this Synod to give substantial expression of the high esteem in which he is held." This expression was the creation of the position of President Emeritus with a stipend of \$600 annually for life. It also resolved that the Chair of Theology in the Seminary be established and endowed in honor of Dr. J. H. Good, D. D., and that an agent be appointed to collect this endowment fund (page 64). It was also resolved at this meeting, "That this Synod enter upon the election of a Professor of Theology and that this be done tomorrow at ten o'clock, and that the salary be \$1,000 per annum." At the time appointed, the Rev. David Van Horne, Rev. James I. Good, and Rev. John I. Swander were nominated. Rev. James I. Good received forty-two votes, Dr. Van Horn, 25, and Dr. Swander, 11. Dr. James I. Good was declared elected. Inasmuch as Dr. J. H. Good had been unable since April, 1887, to attend to his duties, Rev. H. H. Hibschan and Rev. A. S. Zerbe, Ph. D., were appointed by the Board

of Trustees as instructors. In 1888, Dr. J. I. Good having declined the professorship, the chair was still vacant, and a special meeting was called at Tiffin, in May, 1888, to elect a professor. In the meantime, between the October meeting in 1887, and the May meeting, "after many wearisome months of affliction and suffering, the Rev. Jeremiah H. Good . . . was called to his rest."

In the interim the Revs. Hibschan and Zerbe had filled the vacancy in the Seminary. Both Drs. Hibschan and Zerbe served during the closing months of the academic year, 1887; Dr. Hibschan, however, withdrew soon after the meeting of Synod in October, 1887, while Dr. Zerbe continued by appointment of the Board of Trustees. In December, 1887, the Board unanimously appointed Dr. J. I. Swander to fill the vacancy during the rest of the academic year, 1887-1888. At the opening of the Seminary after the Holidays, Dr. Swander began to teach those branches formerly taught by the late Rev. Dr. J. H. Good.

The Board at the special meeting in May, 1888, recommended the election of a Professor of Dogmatic and Practical Theology. It also overtured the Synod to establish a third professorship, that of Hebrew and Old Testament Theology, and recommended "The Rev. Alvin S. Zerbe, Ph. D., to said professorship, for which he possesses very commendable qualifications, at a salary of \$200 for the first year, \$250 for the second year, and \$300 for the third as the maximum" (Minutes, 1888, pages 5, 6). This was, of course, for part work in the Seminary while he was professor in the College. He was later regularly elected to the position. The Professorship of Dogmatic and Practical Theology was next to be filled. The Rev. David Van Horne, Dr. J. I. Swander, and Dr. Nathan C. Schaeffer were nominated. Dr. Van Horne received forty-four votes, Dr. Swander, eighteen, and Dr. Schaeffer, one. On motion, the election of Dr. Van Horne was made unanimous.

At the meeting of the Synod in 1887, action was taken to incorporate the Seminary during the coming year, and the

articles of incorporation are found recorded in the Minutes of Synod, 1888, pages 54-57.

As the reports say, "there was for a time a gloom spread over the Seminary by the death of the Rev. J. H. Good, but in due time the cloud lifted and the Seminary enjoyed the sunshine of God's favor. There were now three professorships, but as the Committee on Seminary says, the institution "is now well manned but not well moneyed." Great hopes were set on the newly elected financial agent, Mr. Ankeney, who finally accepted. The inauguration of the two professors, elected, Drs. Van Horne and Rev. A. S. Zerbe took place during the meeting of Synod, Sunday evening, October 7, 1888. The inaugural addresses were printed.

Elder Horace Ankeney entered on the work as financial agent, January 1, 1889. The outlook, at the annual meeting in October, was more cheerful, largely it seems, by reason of the great expectations from the work that Elder Ankeney would do as financial agent. We quote from the report of the trustees by Dr. Swander: "Elder Horace Ankeney, having made his calling and election sure by accepting the position to which he had been chosen as Synod's financial agent (Minutes, 1889, page 31), was to receive \$500 a year, with necessary traveling expenses and a vacation of two months during the harvest season each year." He secured about \$1,150 during the first nine months of the year, from sixty congregations, and confidently expected annually double as much from these. They represented about one-third of the whole Church in the Synod of Ohio. The Standing Committee reports (page 49), "from the various causes we are able to sound a keynote of well founded hopefulness, such as has been foreign to the reports of this committee for some years." Among the causes of this brightened outlook are "the thorough professional equipment of the institution at the time, the consequent revival of confidence throughout the Church, and the successful work of our energetic and efficient agent, who, for nine months, has been bestowing consecrated effort, not merely upon raising the funds, but, what is far more important, seeking to revolutionize the whole financial system, by placing

it upon principle, rather than upon fit and start of emotionalism." The several reports dwell upon the present favorable condition of things in the Seminary work. "The eleven students are showing an unusual degree of earnestness in, and devotion to, their work." "There are twenty young men having the ministry in view who receive financial aid and yet there was a small balance in the treasury." "Your committee rejoices in the firm belief that the Seminary is steadily emerging from the clouds of discouragement that had gathered about it, and that henceforth it is assured of the warm confidence and liberal support of the Church."

A copy of the constitution of the Seminary adopted at this time is found on pages 56-71 of the Synodical Minutes of 1889. Besides the demand of strict adherence to the standards of the Church, it may be of interest to note the following: Article III, Section 19, "Every professor, if required, shall lay before the Board of Visitors, a true and full statement of the textbooks used by him, and of his course and methods of instruction, and shall treat with respectful consideration any suggestions of advice the Board may give."

In 1891 the Seminary received a donation of \$1,000 for the endowment and \$500 for the library from the Rev. Dr. Schneck (Minutes, 1891, page 56). The main item in the minutes of this year regarding the Seminary is the classification of the departments of instruction and the increase of the faculty. The Committee on Seminary has the following to say: "A time has come in the history of our Seminary when there must be an aggressive movement if we wish to accomplish the work the Church demands. Our Seminary should be so well equipped and endowed that it will attract young men to it. In these days of intense life, when the best work is demanded in all departments of life, it is no wonder that men are drawn to those schools of theology where they will be best furnished with the education which will make their work a success." The suggestion is then made that there are needed a building for the Seminary, funds for the Board of Education, increased endowment, and another chair of instruction. The fourth point was then taken up and a com-

mittee appointed which reported five departments of instruction: (1) The Department of Systematic Theology; (2) that of Historical Theology; (3) that of Hebrew and Old Testament Theology; (4) that of Historical Theology, and (5) that of Practical Theology. There had been up to this time three professorships. Now a fourth and a fifth were to be added, each at an annual salary of \$950 (Minutes of 1891, pages 52-55).

In the minutes of 1892 the same note of joy is prominent. The financial condition was good. Drs. Swander and Zerbe were in their chairs, the latter now doing full work in the Seminary. The work of the financial agent was progressing and friends came with gifts, among them Dr. James I. Good, Dr. B. S. Schneck, Dr. Herman Rust, and Mrs. Barbara Swander. As matters of regret were the illness of Dr. Herman Rust and the declination of Dr. Super to take the Chair of New Testament Theology. January 19 was set aside as a day for bringing the needs of the Seminary before the congregations. At this meeting, Synod fixed the present arrangement of opening the Seminary in September and closing it about the first of May, with a long summer vacation. Dr. Zerbe, now giving his full time to the Seminary, was put on full salary. The faculty was appointed to arrange a course of reading for the Young People's Society of Christian Endeavor (Minutes, pages 54, 55, 57). The inauguration of Dr. Swander as Professor of Practical Theology took place in the Hough Avenue Reformed Church in Cleveland, during the meeting of Synod. His inaugural address was ordered to be published (Minutes of 1892, page 57). The list of books for the faculty's reading course for the Christian Endeavor Society can be found on pages 57, 58 of the Minutes of 1892.

In 1893, there is another note of thankfulness for matters seminarian, that is, for the fact that a faculty of four men give full time to the teaching of twenty-seven students with another professor soon to be added. "This is the largest number of students in the history of theological education in the Ohio Synod." Financially, also, there is rejoicing. Current expenses to date have been fully met, indebtedness in-

curred some years since has been reduced and more than \$1,400 have been added to the endowment. The needs of the Seminary were still a building, a professor for the Chair of the New Testament, and additions to the library (Minutes, page 45). The same note of rejoicing was sounded at the meeting of Synod, 1894. There were more students (thirty) than ever in the history of the Seminary. The finances were healthy. In 1895 the finances were also in good condition, but it is noted that it was not without great care and labor that sufficient funds were gathered. The increasing need of an educated ministry was put before the Church as the reason why she should make strenuous efforts to supply the means thereto. "The year was one of increased attendance and of marked piety and general faithfulness in study" (Minutes, 1895, page 5).

The Synod expressed regret over some trouble that arose between the Professor of Practical Theology, in view of which he saw fit to tender his resignation of the office. The resignation was accepted with the resolution, "That we tender Dr. Swander the thanks of the Church for the good he has done for the Seminary" (Minutes, 1895, pages 49, 50).

The Synodical year closing with the meeting of the Synod in 1896 brought with it the death of Rev. Dr. Reiter, who had long been an efficient and trusted leader in matters of the Seminary and the Church at large. At this meeting also the declining health of Dr. Herman Rust was noted. He desired to be relieved, at least in part, from the strenuous work of the Chair of Church History, at the end of the Seminary year, but wished to continue teaching at the rate of one hour daily, so that he might die in the harness (page 48). The vacancy of the Chair of Practical Theology, caused by the resignation of Dr. Swander, the year before, was filled by the election of Dr. John H. Bomberger, then of Columbiana, and the Chair of Church History was filled by the election of Dr. Edward Herbruck, both elections being made unanimous. In 1897, the Committee on Seminary recommended the granting of the degree of B. D. to such students as were graduates of Heidelberg University or of some institution of like standing

(page 49). In 1898, there was not much to record except a bequest of \$1,400 from Mr. A. Dickerhof's estate, and a deficit in the Seminary treasury.

The year 1899 brought some events with it that are worthy of note, though not as great as those of other years. Dr. Herman Rust's health continued to fail and he was made Professor Emeritus. Dr. J. H. Bomberger, on the advice of his physician, resigned from the Professorship of Practical Theology (Minutes, page 47). Rev. C. E. Miller, then of Dayton, Ohio, was elected in his place at the usual salary (page 84). At this meeting of Synod Elder Horace Ankeney gave up the position of financial agent for the Seminary and the Rev. A. E. Baichley was secured to fill the vacancy. The Dickerhof estate was finally settled up and amounted to \$8,261. Non-graduate students were henceforth to have at least three years of collegiate training before being received into the Seminary (pages 47-48). The next year reports that Rev. C. E. Miller had accepted the call to the Chair of Practical Theology, and was requested to devote his whole time to the work in the Seminary. At this 1899 Synod, the Erie Classis offered to the Ohio Synod the property of Calvin College for the use of the Seminary, on condition that Heidelberg Seminary be removed to Cleveland, Ohio, and that a German Professorship be maintained therein. In view of the fact that the matter of a Seminary building had been for years agitated in the Synod, a resolution was presented and voted on to accept the offer and remove the Seminary to Cleveland. There were twenty-four votes cast for the removal and forty-one against it. Thus the offer was rejected and a later resolution was passed thanking Erie Classis for the offer, with the remark, "We deem it inexpedient to accept the offer at the present time" (pages 48, 49).

The year 1901 brought good cheer in a financial way. Dr. Baichley, the financial agent, was doing good work. In the report of the Committee on Seminary we find the following: "That Synod entrusts to the Board of Trustees the initiative steps in the removal of the Theological Seminary from Tiffin, Ohio" (Minutes, 1901, page 49). A Lay Workers' Institute

was proposed (pages 47-49). "The object of this Institute shall be to afford persons of approved piety and talents, not looking forward to the ministry, an opportunity to prepare in a special and systematic manner for increased efficiency in the Church." It was to be under the management of the Faculty of the Seminary, and the Board of Visitors was authorized to carry the idea into effect. In this year (1901), Rev. H. J. Christman was elected to the Professorship of Practical Theology, vacated by the resignation of Rev. C. E. Miller. The matter of a building for the Seminary was postponed until the matter of the location was settled, and the work of the endowment was completed. The Committee on Seminary recommends cautious procedure on the question of relocating the Seminary (page 46).

"The plan of a two-year course of graduate work, on the completion of which and upon the recommendation of the Faculty, the degree of Bachelor of Divinity (B. D.) was to be conferred, pro merito, by the Regents of the University," was approved by Synod (Minutes, 1901, page 43). The whole report on the state of the Seminary is rosy. "Never before has a morning sky been so radiant with promise (page 45)." Dr. Zerbe received an increase of \$100 and Drs. Herbruck and Christman each \$50, making the salary of the President \$1,200; of Dr. Zerbe, \$1,050, and of Drs. Herbruck and Christman, each \$1,000 (Minutes, 1903, page 45). In 1903 (page 47), there are reported nineteen students, but only three in the Junior year. An effort was made to have a series of lectures given in the Seminary. Dr. Swander lectured once, but did not feel that he could engage to do this work regularly. Dr. Scott F. Hershey began a course on "The Twentieth Century Lectureship on Preaching." The Sunday-school work was also taken into account and a course of study was put into the Seminary on "Pedagogy and Child Nature" (Minutes, 1903, page 47). The Committee on Seminary reports a very bright outlook for the Seminary. "The outlook was never so encouraging as now, never so reassuring for permanent and adequate financial support" (page 50). The Seminary received a generous gift from Mr. John F. Smith, of Dayton,

consisting of a plot of 156 lots, known as Heidelberg Heights. The Rev. Dr. Rust Fund of Historic Theology was started this year (page 51).

The year 1904 finds the Synod pushing forward the work of the Seminary. There are high hopes of great things doing and to be done. The Bible Conference, held this year in connection with the Seminary commencement, gave general satisfaction, and provisions were made for another one the following year. This year Dr. E. R. Williard gave two addresses and Rev. J. F. Carson, of Brooklyn, gave four. "The value was thought to be beyond measure." There were this year three Hungarian students in the Seminary, though in all only twenty students, which was a source of regret, especially in the light of the otherwise fair prospects (Minutes, 1904, page 46). At this time there was a movement put on foot to unite the Western theological institutions. The Ohio Synod welcomed the movement. The Standing Committee reports (page 50), "The bright dawning of the day when our beloved Seminary, which has stood alone and single handed for fifty years and has labored for the fitting of men for the Gospel ministry, is about to be (it is hoped) happily joined with other theological seminaries of the West." Because this matter was pending, it was thought wise to proceed at once to the election of a New Testament Professor (page 51). The German Synod of the East, the Central Synod, and the Synod of the Interior took favorable action on this union, but the Synod of the Northwest did not. The Committee on Theological Seminary in the Ohio Synod advised that a committee be appointed to confer with the other committees already appointed by the other Synods. The duties of the Committee were to be, "To take into consideration the advisability of establishing such a central theological seminary and to devise plans to be laid before the Synod. The building of a house for the Seminary was urged upon the Synod, but the offer of the Synod of the Interior was put off because of the impending unification of the seminaries (page 51). The matter of a central seminary was before the Synod of 1905. The committees of the various synods submitted a plan of organiza-

tion (Minutes, 1905, pages 44-49). Each synod of the compact was to furnish one or more professors, according to the agreement with the other synods. The chairs were to be divided among the Ohio Synod, the Synod of the Interior, the German Synod of the East and the Central Synod. The German Synods were to have their teaching done in the German language, but the German brethren, due to their loyalty to the Mission House, were not largely in favor of the unification. The Synod of the Interior was strong for it (Minutes, pages 49-50). It was soon apparent that the unification was to be a matter for the future, rather than for the present. A committee was appointed by the Ohio Synod to confer on the matter further with other committees.

Other things in which the Ohio Synod was interested were not allowed to drop. The J. H. Good Memorial Professorship, designated as the J. H. Good Chair of Systematic Theology, had been secured. The Reuben Keller Lectureship was to be financed and the money was begun to be raised. The Chair of New Testament Theology was to be endowed and the building project was to be pushed (Pages 50, 51). The special committee which had been appointed to draw up a plan for the unified "Central Seminary" (page 34) was continued (page 94).

While these long-drawn-out efforts at relocation and final unification were going on in the West, there were developments taking place in the East also which prepared the other branch of the stream that was to unite with the Western branch in the forming of the present Central Seminary. It is therefore to this Eastern branch that we now direct our attention and give a brief sketch of the Ursinus School of Theology.



Dr. J. H. A. Bomberger
Dr. J. Van Haagen



Dr. H. W. Super
Dr. J. Sechler

The Ursinus School of Theology

Ursinus School of Theology dates its origin to the year 1871. It was a direct outgrowth of the establishment of Ursinus College in the year 1869. Ursinus College was founded at a critical period in the history of the Reformed Church in the United States when internal dissensions threatened the life of the Church itself. In the Church the struggle between two opposite tendencies centered around a New Order of Worship and is generally known as the Liturgical Controversy. But the ramifications and underlying causes and currents of the struggle were not so simple as the term might indicate. "It was not merely a Liturgy, nor the spirit which pervades it, nor the order of theological thought in which it has its being, but the question whether we, as a Church, shall so modify ourselves by taking from us our distinctive character and by adding to us what has never heretofore been a part of our being, that we shall in the end become something that we are not now and never have been."* The crisis was rather the ultimate clash between two opposing sides equally divergent from the Church's original theological position and her historical life. "One was in the line of extreme individualism. The other was in the cold channel of formalism."‡ In the struggle to hold her historical and theological position and to fulfill the purpose which she had claimed as her own and special mission, the great body of members who protested against both of these extreme tendencies, sought to strengthen their position by centering it in an institution. The only theological institution of the Church at this time, known as Mercersburg Seminary,† was, under the leadership of Dr. Nevin, committed to the New Order of Worship and all it represented, which was charged, and no doubt justly so, "as not being a product of the present life

* Reformed Church Monthly, 1868, page 159.

‡ Ibid, page 136.

† Removed to Lancaster, Pa., 1871.

of the Church, and in no true sense an expression of her life." A new institution therefore became, to the minds of the leaders of the party protesting against the New Order and all it implied, a most necessary thing, and they determined on the founding of Ursinus Collegiate Institute, obtaining for this purpose the property of Freeland Seminary, located near the Trappe, Montgomery Co., Pa., in the year 1869. The school was opened in the fall of 1869, under the name of "The Academic Department of Ursinus College," under the principalship of Prof. A. H. Fetterolf, of Freeland Seminary, which principalship was to continue until June, 1870. But in the fall of 1870 the school was opened as Ursinus College, with Rev. J. H. A. Bomberger, D. D., as the president.

Purpose of the College. In his inaugural address, Dr. Bomberger makes the following statement as the chief consideration which led to the founding of the College: "At times and in certain circumstances there may be a special demand for the founding of a new college. The founders and friends of the institution whose opening we now celebrate, have felt themselves prompted to the enterprise by such special considerations as were deemed every way sufficient and justifiable. It is well known that a majority of them are members of the Reformed Church, who represent, as they believe, religious views and principles which honestly prevent those holding them from patronizing the schools at Lancaster and Mercersburg. To secure therefore, for themselves and for all sharing their convictions, the educational advantages which they needed, and in such form and spirit as could be approved, they were compelled to the course adopted." In a report by a visitor present at the opening of the College it is stated that the College was projected for the purpose of conserving the doctrines and usages of the Protestant Evangelical Church. "The religion of this College will harmonize in every respect with that of pure Evangelical Christianity. No sacerdotalism, under whatever specious guise; no ritualism, however covered for prudential reasons; no false doctrine exhumed from

the putrid depths of fourth and fifth century heresies, shall be countenanced or tolerated in this school. If any young men, going from these halls, become Puseyites or Papists, it will not be for any lessons learned here, or for any tendency imparted by those lessons." The continued defection of students of Mercersburg Theological Seminary to Episcopalianism and Roman Catholicism at this time was sufficient reason for these strong words.

The Theological Department of Ursinus College. At the annual meeting of the Board of Directors, held in June, 1871, a theological course was added to the academic and collegiate courses of the institution. The unanimous action of the Board in this matter is summed up in the following Preamble and Resolutions:

"Whereas, Ursinus College has been founded for the purpose of serving the cause of Evangelical Protestant Christianity, by providing the fullest opportunity for obtaining a thorough and complete Christian Education, calculated to qualify all who may avail themselves of it for the highest and holiest duties of life;

"And, whereas, the charter of the College designedly and expressly provides for the accomplishment of this purpose, therefore,

"Resolved, That a Theological Course of Study be provided in addition to the prescribed Academical and Collegiate course, to go into effect with the opening of the fall term of the next academic year.

"Resolved, That a committee consisting of Dr. J. H. A. Bomberger, Rev. J. Dahlmann, Jr., and Rev. Abraham Hunsicker be appointed to prepare a course of study and publish it in the forthcoming catalogue.

"Resolved, That the direction of the Theological Studies be in the hands of the professors in charge of that course.

"Resolved, That any young men desiring to avail themselves of the course of study which may be prescribed by the faculty of this department shall have the privilege of doing so free of tuition charges." The school year, opening in

September of that year, found a number of students for the ministry enrolled. The first class of two members graduated from the Theological Department in June, 1872.

Reference to the opening of the Theological Department is made at the dedication of the new building and Ursinus Chapel, in the dedicatory address of Dr. F. W. Kremer in the following words: "But we next dedicate this building to religion. The institution here established has been based, as its charter indicates, on the pure principles of our holy Christianity, or a Christianity in its best Protestant form, as enshrined in the venerable Heidelberg Catechism, the name of one of whose honored authors it so appropriately bears. And it is not to be overlooked that under the sanction of the liberal charter of this College, a Theological Department has been very properly opened for the convenience and advantage of any who may from time to time be disposed to pursue a course of theological study."

Opposition to the Theological Department. Opposition to the Theological Department arose at once. Violent and bitter attacks were made upon it by the editor of the Messenger and others through its columns. The attack, as far as personality was concerned, naturally centered upon Dr. Bomberger as president of Ursinus College. The matter became one of official notice and action through a resolution of Mercersburg Classis. A charge in this Classis wished to use the funds it had collected for beneficiary education for the help of students not at the institution which had thus far been considered the only seminary of the Church. Mercersburg Classis by resolution forbade such use, stating that no alienation of funds would be permitted. Elder Dunn took an appeal from this decision to the next higher judicatory, the Eastern Synod. The Synod met in session in Martinsburg, Pa., in October, 1872. The appeal was referred to a special committee, which reported it in order and set a time for its hearing. By a large vote Synod decided not to sustain the appeal. An appeal was taken from this decision to General Synod, but the clerk of Eastern Synod refused to record it

and the president pronounced it out of order, Synod sustaining the president. Though insisting upon the right of an appeal, the whole matter was brought before General Synod in the form of a complaint.

But the whole matter, as considered and acted upon by Eastern Synod, resulted in a series of resolutions based on the contention that the office of a teacher of theology is a distinct office and that no one has a right to assume the office of a teacher of theology unless chosen to such office and being duly inaugurated by taking the prescribed oath of office. In these resolutions Dr. J. H. A. Bomberger was declared guilty of disorder and enjoined from continuing as a teacher of theology.

Prof. H. W. Super appealed from this decision of the Eastern Synod to General Synod.

General Synod met in Cincinnati, Ohio, First Church, in November, 1872. As to the Dunn appeal, General Synod determined that every congregation and every member of a congregation has an undoubted right to select the object or objects to which their money may be given.

The appeal of Prof. Super from the action of Eastern Synod with regard to the Theological Course of Instruction in Ursinus College was found in order and a time set for the hearing of the arguments. After spending much time discussing the constitutionality of the appeal itself, the content of the appeal was finally considered. Lengthy and heated discussion took place and an unusual number of members of the Synod took part in it. When the vote was taken the appeal was sustained by a vote of 100 yeas to 78 nays. A committee was appointed to set forth definitely the sense and import of the decision. This can be summed up in the two statements, first, that Dr. J. H. A. Bomberger and his associates in Ursinus College, in giving theological instruction at the request of the Board of Directors, were not disorderly nor contrary to the Constitution of the Reformed Church; and, secondly, that Eastern Synod acted unconstitutionally in assuming original jurisdiction in the case of the ministers of Philadelphia Classis.

Ursinus Union. At the Commencement in June, 1873, a large number of friends and patrons of Ursinus College met for the purpose of effecting a more general co-operation among its friends for the furthering of the interests which it represented. An organization was established whose aim and object was to be "by suitable means to promote the principles of Evangelical Protestant Christianity, on the basis of the historical faith and practice of the Reformed Church, and especially in connection with Ursinus College."

The item of chief interest in connection with the Theological Department was the establishing of a department of beneficiary education to aid young men of proper character and qualifications in their academic and theological preparation for the ministry in the Reformed Church. In the gathering of funds for this department some difficulty was experienced because of the general feeling of uncertainty and mistrust which the attitude of the schools at Lancaster had engendered. An explicit pledge was therefor given as to the use of funds obtained, assuring the donors "that all subscriptions and donations to Ursinus College are sought and obtained under a solemn written guarantee and bond, that the faith and the religious usages of the Institutions shall be strictly and honestly those of the Evangelical Reformed Church, as laid down in the doctrinal standards of the Church, taken in their fair historical sense. Any departure from this, either in the direction of Popery, semi-Popery, or high-churchism on the one side, or of infidelity on the other side, will forfeit the charter, property, and donations of the College, and entitle the donors or their heirs, to reclaim what was given." A year later at the meeting of the Union the gratifying report was made that an amount almost double that of the previous year had been contributed and that there were then thirty-one young men connected with the College who had the ministry in view. Upward of sixty members were added to the Union at this meeting.

Organization of the Theological Department. More fully to provide for the wants of the Theological Department, the same was formally organized at the meeting of the

Board of Directors, June 24th, 1874. Expressing the conviction that the president, Dr. J. H. A. Bomberger, had entirely too much labor to perform as teacher, both in the College and in the Theological Department, as well as the sense of need of enlargement to meet the wants of the department, it was

“Resolved, first, That we organize a separate Faculty for the Theological Department consisting of three professors:

1st.—A Professor of Systematic Theology and Practical Theology and Exegesis.

2nd.—A Professor of Church History, Biblical Literature, and Homiletics, and

3rd.—A Professor of Hebrew Language and Literature.

Resolved, secondly, That the course of instruction be so divided by the Faculty as to cover the usual course of three years of theological instruction in similar institutions.

Resolved, thirdly, That a Board of Visitors be appointed for the Theological Department consisting of thirteen members.

Resolved, fourthly, That an election for professors be held after the adoption of these resolutions to constitute the Theological Faculty.”

The resolutions were adopted unanimously. The election was held with the following results:

Rev. J. H. A. Bomberger, D. D., was elected as Professor of Systematic and Practical Theology, Symbolics and Exegesis.

Rev. H. W. Super, D. D., was elected Professor of Church History, Biblical Literature, and Homiletics.

Prof. J. Van Haagen, A. M., was elected as Professor of the Hebrew Language and Literature.

The Visiting Committee was chosen consisting of the following persons: Rev. F. W. Kremer, D. D.; Rev. Daniel Zigler, D. D.; Rev. N. Gehr, D. D.; Rev. Samuel Reid; Rev. F. A. Rupley; Rev. J. B. Shumaker; Rev. W. A. Helffrich, D. D.; Rev. L. K. Derr; Rev. W. C. Hendrickson; Rev. D. E.

Klopp; Rev. Aaron Wanner; Rev. M. Bachmann; Rev. Eli Keller.

One year later, at the meeting of the Board of Directors, action was taken authorizing the granting of the degree of Bachelor of Divinity.

The more complete organization of the Theological Department and the enlarged course offered, necessitated additions to the College Faculty, so in the Fall of 1874, Rev. Alvin S. Zerbe, A. M., was called to the Adjunct Professorship of Mathematics, which call he accepted.

The Theological Department was now a formally authorized institution, with full ecclesiastical sanction. At the meeting of the General Synod in Ft. Wayne, Indiana, in 1875, an item pertaining to the right of a minister to teach theology or train men for the ministry without the sanction of Synod, called for action. It was feared by the supporters of Ursinus College that this was aimed at the Theological Department and intended to bring about a reversal of the decision of the General Synod of 1872, that the giving of theological instruction in Ursinus College had not been contrary to the constitution of the Church. The report of the committee on this particular item was finally, after a long discussion, adopted on the basis of a resolution which was offered as an amendment to the report, which said "that nothing in this report shall be regarded as reversing or affirming the decision of the General Synod of Cincinnati, in regard to this subject."

At the meeting of the Philadelphia Classis, following the General Synod at Ft. Wayne, a report submitted by a special committee on Ursinus College was adopted which, after commenting on the prosperity of the College as a whole, makes this special reference to the Theological Department: "As the theological teaching in Ursinus College has received the endorsement and recognition of constitutionality by a special decision of the General Synod at Cincinnati, the highest judicatory of the Reformed Church in the United States, and this endorsement has recently been acknowledged by the action of the last General Synod at Ft. Wayne, the friends

of the distinctive basis and principles on which the institution rests and to which it is pledged, have reason to feel incited to increased interest in the school. We therefore submit the following resolutions:

"Resolved, That this Classis rejoices in the continued prosperity of Ursinus College as a school for higher education conducted upon sound Protestant Evangelical principles, and especially laboring to supply the Gospel Ministry with men trained for the work in harmony with those principles, and warmly recommend it in its several departments to the liberal favor, confidence, and patronage of all desiring to secure for their sons and wards a sound religious education."

Changes in the Faculty. In the first and second catalogues of Ursinus College (1870-1872) there is no notice of a Theological Faculty. The 1872-1873 catalogue gives the name of Dr. J. H. A. Bomberger as teacher of "Theological Studies," and Dr. H. W. Super as teaching "Science and Revealed Religion," but as he taught this in the College also, this is not a distinctly theological branch. Dr. John Van Haagan is here cataloged for Hebrew. These three men were for a long time the backbone of the Faculty. Dr. Bomberger remained in the same position until his death, in 1893. Dr. Super held his position till near the end of his life. Dr. Van Haagen remained in this position until 1885, when he was called to the Mission House.

The first one to succeed Dr. Van Haagen in the Department of Old Testament was Rev. Evan M. Landis, A. M., who stayed one year, 1886-1887. Rev. Francis Hendricks, A. M., held the position from 1887 till 1890. In his last year he taught Old Testament Theology and Archaeology, while Rev. George Stibitz, Ph. D., occupied the chair of Latin in the College and taught Hebrew and Old Testament Literature and later occupied in addition to the Chair of Latin also the Chair of Old Testament Languages and Literature and Theology. After the resignation of the latter, Rev. William A. Hinke filled this position until the union of Ursinus School of Theology with Heidelberg Seminary, in 1907.

In 1888, the Rev. Moses Peters, A. M. B. D., began to teach New Testament Greek; Dr. James I. Good, pastoral theology, and E. T. Tyndal, B. O., sacred elocution. The next year, 1889, Dr. G. W. Williard was added to the Faculty and taught Ethics and Apologetics.

Dr. Bomberger having died in 1890, Dr. James I. Good became Dean of the Seminary and Professor of Church History and Practical Theology and Acting Professor of Dogmatics. Rev. Hendricks disappears from the Faculty and Mr. Magee takes the place of Mr. Tyndal as teacher of Elocution. Eighteen ninety-three is Dr. Super's last year on the Faculty and for this year he was president and teacher of Church History. Rev. C. B. Alspach is instructor of Elocution and Rev. A. E. Schade of Isagogics and Ethics. In 1894, Dr. H. T. Spangler became President of College and Seminary and remained so until 1904.

In September, 1895, Dr. J. H. Sechler and Rev. William J. Hinke began to teach, the former as Professor of Church History and the latter as Instructor in Hebrew. Both stayed on the Faculty until the union with Heidelberg Seminary. The Faculty of 1896 was the same as the previous year, except that Dr. Stibitz left and Rev. Hinke became Professor of Hebrew and Old Testament Literature.

In September, 1898, the School opened in Philadelphia, Dr. H. T. Spangler as President and Professor of Homiletics and Dr. Good as Dean and Teacher of Theology; Dr. John Sechler as Teacher of Church History; Dr. Peters, of New Testament; Professor Hinke, of Old Testament Language and Literature; Dr. Vollmer, Teacher of German Homiletics, and G. B. Hynson, of Elocution. All the time that the School was in Philadelphia there were a number of lecturers on Sociology and Sunday-school Pedagogics. In 1899, the School was located at Thirty-second and Chestnut Street and Dr. Vollmer had New Testament Greek added to his department. From now on the Faculty remained much the same to the time of the union, except that Dr. E. S. Bromer was for one year Professor of New Testament (1905-1906), Dr. Vollmer taking Church History.

The Students. The first list of Theological students given in the catalog of Ursinus College is in 1872-1873, to the number of six. In 1887-1888 there were twelve; from 1881 to 1884 there were only two and the highest number, thirty-eight, was reached in 1902.

In 1894 there were twenty-two; in 1895, thirty; in 1896, twenty-four; in 1898, seventeen—nine seniors, four middlers, and four juniors. In 1899, there were twenty-one; in 1900, thirty-four; in 1901, the fourth year in the city, thirty-six. In 1902 there were thirty-eight students in the Seminary, several of whom were special students. This year the College had only fifty-eight. In 1906, the last year of its separate existence, records twenty-seven and the College one hundred and two.

Removal to Philadelphia. The reason for removing the School to the city is given in the 1900 catalog of Ursinus College. It was thought that the city offered larger advantages to the students, such as city missions, access to city libraries, and the advantage of lectures. The catalog of 1897-8 announces that after September, 1898, the School of Theology will be in Philadelphia, 3230 Sansom Street. Later it was removed to Thirty-second and Chestnut Streets, where it continued until its removal to the West, in Union with Heidelberg Seminary. This was a very delightful location and conveniently situated for the students who desired to do special work at the University of Pennsylvania. The University was cordial and extended to the Seminary the use of its fine library along with many other privileges which were appreciated by the students and Faculty. The Seminary was here largely financed by Dr. Good. It was in his house that it was lodged.

The History of Central Seminary

Leading up to this union of Heidelberg Seminary with the Ursinus School of Theology there was a previous movement on the part of both institutions. The movement on the part of Heidelberg has been followed above. The movement in the East seems to have originated with the Faculty of Ursinus School of Theology. As it seems to the writer of this note (G. S.) there was both a push and a pull, as there usually is in movements. The push back of some at least of the Ursinus men was the financial burden of maintaining the Seminary. The pull on the part of some seems to have been a greater or less readiness to affiliate with the Lancaster school theologically. This seems to have led to the conference thus reported in the Minutes of the Potomac Synod (1906, page 23): "On July 5, 1906, at the request of the members of the Faculty of the Ursinus School of Theology, Drs. Gast, Richards, and Schaeffer met in conference with Drs. Good, Bromer, Hinke, and Vollmer, at Philadelphia, Pa., to consider the feasibility of uniting the Ursinus School of Theology with the Theological Seminary at Lancaster." There is no documentary evidence as to the motive back of this "request of the members of the Faculty of the Ursinus School of Theology." "Certain resolutions were adopted at this conference and signed by all the members," that is, of both faculties. The resolutions, after several preambles of a general nature, touch in the main upon the following points: "That the said institutions be united in such a manner that the Theological Seminary of the Reformed Church in the United States at Lancaster be so constituted as to represent in its faculty the several tendencies of the Reformed Church in the East and that the tendencies known as the Ursinus movement be represented at least by two regular chairs, either now in existence or to be created; and during the present transitional period by a special lectureship." It is understood that this lectureship

was to be held by Dr. J. I. Good and was to cease on his decease. The Lancaster Board of Visitors, "at present engaged in the completing the endowment of the Seminary, so as to properly support the chairs now in existence," thought that "the plan suggested," of two additional professorships, "would involve an expense" they could not assume (pages 26, 27). They say, "Notwithstanding this, however, we do recommend to the three synods that at their next annual meetings there shall be added to our Seminary Faculty one professor, by the election of a representative of the Ursinus School of Theology." This would, in the course of time leave the so-called "Ursinus movement in the East" with but one representative, and that not as in a union, but a mere representative in another school. This action of the Board of Visitors was rejected by the Ursinus Board of Directors. The words of the Board of Visitors, "The action taken by the Board was favorable to union," means of course favorable to their revised conditions, or it means that they were favorable to taking an Ursinus representative into the institution at Lancaster, which could hardly be called a real union.

On page 24 of the Minutes of Potomac Synod, we read: "In a general way we may say that the Board of Directors (of Ursinus College) amended the "Original Resolutions;" subsequently they were reconsidered; and, finally, in an amended form, were sent to the alumni and other friends of the Ursinus School of Theology for an expression of opinion relative to them." There seems to have been no general or appreciable expression of opinion in favor of the union among those to whom the matter was referred. This may have been due to the small representation of Ursinus men on the faculty and also to the fact that about this time there were approachments made from the West for a union with Heidelberg Seminary.

The long-drawn-out efforts at relocation and later of unification, of the seminaries in the West came to a head in 1906. The Committee on Unification had been continued from 1905 and brought in a report on unification geographically in the opposite direction—that is, with Ursinus. The action of the Interior Synod, “which was hailed with delight,” was made a part of the report of this committee. The report thus offered to the Synod was preceded by half a dozen preambles, such as the following: The widespread tendency of seminaries to unite for economy and efficiency, the Ohio Synod’s record favoring such unions within the bounds of other Synods, the failure of gaining the co-operation of the German Synods in this movement, the Interior Synod alone co-operating in previous efforts, the failure of the attempted union of Franklin and Marshall with the Ursinus School of Theology, the fact that the general theological position of the Ursinus School of Theology agrees with that of Heidelberg Seminary, and finally the willingness of the Interior Synod “to co-operate with us not only in the actual working of the Seminary, but also in the location of its buildings and material interests.” There were two major resolutions adopted, the one with four subheads, the other with two.

A committee of six, one from each of the Classes, was appointed to confer with the Board of Directors of Ursinus College about the feasibility of such a union. In case it was feasible, the said committee, in conjunction with the Board of Directors of Ursinus College, was empowered to draw up a “compact of Union” and submit it to the Ohio Synod and the Board of Directors of Ursinus College. The president of the Ohio Synod was empowered to call a special meeting of the Ohio Synod to consider the report of this committee. The election of an additional professor or professors in Heidelberg Seminary was deferred until after this special meeting.

The Synod's committee of six was instructed to continue negotiations with the committee of the Synod of the Interior in reference to location and erection of buildings for the proposed united seminary. The committee of the Interior Synod was to be invited to sit with the committee of six and the Board of Ursinus College. The Interior Synod had offered to pay one-sixth of the expenses of the erection of a building and equipment (Minutes, 1906, pages 55, 56).

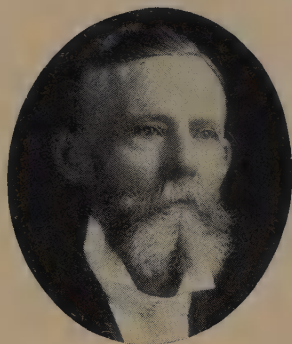
At this meeting of the Synod of Ohio, Heidelberg Seminary received two prizes, one of twenty-five dollars from Elder and Mrs. G. A. Klahr, in Homiletics, and the other of fifteen dollars in Missions, from the Misses Emma Hall and Clara Huber (page 54). The Board of Visitors planned to create a fund for the help of young women while preparing for the mission field.

This special meeting of Synod, provided for at the last meeting, was called by the President of Synod, Rev. H. J. Christman, in Grace Reformed Church, in Tiffin, Ohio, on February 26, at 7:30 p. m., 1907. At this meeting the committee reported that "it may not be amiss to state that since the Ursinus School of Theology is a department of Ursinus College, the transactions about the union of the two institutions were carried on with the Board of Directors of that College," and "after some correspondence the chairman of the committee of six, Dr. A. S. Zerbe, attended a meeting of the Board of Directors, on November 8, at Collegeville, Pa. He laid before the Board of Directors the outline of "a plan that would be presumably satisfactory to the Synod of Ohio." The whole subject was discussed by the Board and the chairman of the committee of Ohio Synod and a general understanding reached. The Board of Directors of Ursinus College approved of the plan and referred it for consideration and action to the faculty of the Ursinus School of Theology (See report, Minutes Ohio Synod, 1907, pages 5 and 60). The Faculty of the School of Theology was "to formulate such action as the Faculty may deem satisfactory to the constituency of Ursinus School of Theology, and as may be approved by the legal counsel of Ursinus College. Such action was to have

final and binding authority only on the approval of the Board of Directors of Ursinus College.

The Chairman of Synod's Committee and the Faculty of Ursinus School of Theology held a meeting in Philadelphia and drew up a provisional compact. The Committee, with Dr. J. I. Good, President of the School of Theology, met later in Tiffin, November 30, 1906, scrutinized the Compact, and "took due care to safeguard our legal rights, interests, and responsibilities, just as the Ursinus brethren had done." A largely attended Board of Directors of Ursinus College, at a meeting in Collegeville, February 12, 1907, adopted the Compact. The adoption of the Compact of union was urged upon the Ohio Synod at a special meeting, for the following reasons: The general sameness of the theological position of the two schools, the greater economy of men and means in one well equipped institution, the greater opportunity for special research and for greater contribution to the literature of the Church, the possibility of offering a broad and comprehensive curriculum, giving advantages for elective studies and specialization, while the union would develop greater unity in the Church. The Compact was adopted at the special meeting (Minutes, 1907, pages 6-8). The copy of the compact is found in the Minutes of Synod, 1907, pages 8-11. The united school was given the name of CENTRAL THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN THE UNITED STATES. Each constituent member was to have equal representation on the boards of the united seminary. Candidates for the Ursinus Professorship in Central Seminary were to be nominated by the Ursinus Board of Directors and elected by the Ohio Synod, and inducted into office by the Ohio Synod. The occupant of the Chair of New Testament was nominated by the Board of Directors, elected by the Ohio Synod, but paid by the Ohio Synod. The occupant of the Chair of Old Testament was elected in the same way, but paid by the Ursinus Board of Directors.

The Faculty of the new Seminary consisted of Drs. David Van Horne, Alvin S. Zerbe, Edward Herbruck, and H. J. Christman, formerly of Heidelberg Seminary, and Drs. James



Dr. A. S. Zerbe

Dr. D. Van Horne



Dr. E. Herbruck

I. Good, Philip Vollmer, and William J. Hinke, formerly of the Ursinus School of Theology.

The running expenses of Central Seminary were to be shared as agreed upon, which was later arranged so that Ursinus pays one-third of the bills. The Ursinus constituency is to provide for the beneficiary money of its own students and pay the traveling expenses of its members of the boards when coming to the meetings. "The carefully selected library of the Ursinus School of Theology, consisting of about 2,600 volumes, was transferred to Central Seminary." The Board of Directors of Ursinus College nominated Drs. J. I. Good, William J. Hinke, and Philip Vollmer to the respective professorships in Central Seminary and they were at once elected by the Synod in special session. Dr. Hinke later declined and Dr. George Stibitz was elected to fill the vacancy.

Location. The union was now effected, an accomplished fact, the wedding was over, but where should the new family live? This was not one of the easiest questions. Already at the special meeting, invitations were received, one being from Rev. Edward Vornholt, offering Indianapolis as a suitable place for the newly wedded pair.

The Synod of Ohio met in annual session in 1907 in Bellevue, Ohio, and in their minutes we read that "the union of Heidelberg Seminary and Ursinus School of Theology had become a fact (Minutes, 1907, page 51) and what had been hinted at by Dr. Van Horne at a commencement in Philadelphia and taken as a joke, became in due time a reality. The financial agent had visited the Synod of the Interior in the interest of the completion of the union of that Synod with the Ohio Synod in the support of Central Seminary. The action of the Interior Synod was substantially the same as it had been before. Central Seminary was housed for one year in what had been the Ladies' Hall, the property of Heidelberg University in Tiffin. During the last year, preceding the Synod of 1907, Dr. Baichley, the Seminary agent, collected \$2,835 and obtained pledges to the amount of \$3,500. The Dr. J. H. Good Memorial Fund was now completed. The Dr. Herman Rust Fund had \$1,700, and the Reuben Keller Fund had \$1,250.

The Board of Trustees reports at this Synod that considerable time had been spent during the past year studying the matter of a location for the Seminary. Interest was shown by the Reformed people of various centers. Indianapolis, Lima, Toledo, Cleveland, Tiffin, and Dayton were heard and considered. Of these, Dayton, Ohio, seemed to the Board to be the most advantageous for the purposes of the Seminary, because of its central location and its large Reformed population, having eight Reformed churches and a population, at that time, of 120,000. The Board suggested that the Board of Directors of Ursinus College and the Interior Synod be asked to confirm this choice of place.

The members of the Board of Visitors from the East were Dr. J. W. Memminger, Dr. George Stibitz, and Dr. J. M. S. Isenberger. The Synod of the Interior was still inclined to join with the Ohio Synod in the support of the Seminary and it was hoped that the Synod would elect and support a professor in Central Seminary, but the action of the Interior Synod was felt to depend on the location of the Seminary (Minutes of 1907, page 70). As to the location of the Seminary, the suggestion of the Board of Trustees was adopted after considerable and warm discussion at the Bellevue Synod, and it was decided that the Seminary should be located at Dayton, Ohio, and that the removal be effected as soon as the Board of Trustees had secured sufficient funds to properly equip the institution at Dayton. It was understood that at least \$100,000 should be secured before the removal be effected." Dr. James I. Good offered to give the last \$5,000 of the \$100,000 (Minutes, 1907, pages 73, 74). The Board of Directors of Ursinus College concurred in the action of Ohio Synod (Minutes, pages 147-160). The removal of the Seminary from Tiffin to Dayton was the work of a special meeting held at Dayton, in Trinity Reformed Church, Tuesday, July 14, 1908. The condition on which the Synod permitted the removal of the Seminary was, as has been said, the securing of \$100,000 for the plot of ground and the equipment. This amount had not been secured at the time of the special meeting, but it was thought by some that it had virtually been

secured. Miami Classis had agreed to pledge \$35,000 and had already at this time given in cash and personal pledges \$19,000. Some more money had been secured in the East. The financial stringency in the country, and especially in Dayton, had disappointed some of the hopes of the financiers of the Seminary, but the rest of the Church seemed to have come to the help so well that it was thought that the \$100,000 was in sight and that the removal might and should proceed. Of the entire sum, \$57,000 had already been pledged, the buildings on the ground that had been bought (the Huffman property) could be temporarily occupied, and hence buildings were not immediately necessary. Then, too, the painful period of transition would be over and the unsettled condition, due to the uncertainty as to when the school would be removed, would be obviated. The Synod approved of the purchase of the Barney and Huffman property and later some acres were added to this.

The list of students during the last year of Heidelberg Seminary was as follows: Seniors, 3; Middlers, 4; Juniors, 7, and three in the graduate course. The number of students in the united school were: Seniors, 10; Middlers, 10, and Juniors, 10. The advisability of establishing some religious publication that should be the theological exponent of the new seminary and its constituents was referred by the Board of Trustees to the Faculty.

Records From 1907 to 1913. "In view of the declination of the Rev. William J. Hinke, of the chair of Old Testament Languages, Literature and Semetic Philology, the Executive Committee appointed on July 26, 1907, Rev. Dr. George Stibitz, pastor of Zion Reformed Church, York, Pennsylvania, to occupy the chair from the opening of the present Seminary year until it shall be duly filled by your revered body" (Minutes, page 66). The election of Dr. Stibitz to the above chair took place at the Bellevue Synod, and at the same meeting also the inauguration of Drs. Good, Vollmer, and Stibitz. A copy of the revised constitution of the Seminary will be found on pages 147-160 of the Minutes of 1907.

The year 1909 was concerned with the erection of a new building for the Seminary. The ground was topographically surveyed and a plan was presented by the architects, Peters, Herman, and Brown, of Dayton, Ohio, substantially the building now on the ground, at a cost of about \$48,000. The total amount of the equipment fund was now about \$37,000.

At the commencement of this year a Calvin Memorial Celebration was held, at which addresses were delivered by Dr. Maurice E. Wilson, of the First Presbyterian Church of Dayton, Dr. Philip Vollmer and Dr. Edward Herbruck, of the Seminary Faculty. At this year's Synodical meeting an "entrance standard" was discussed, but not definitely settled. There were forty students in the Seminary at this time. During the year that closed with this meeting there were unusually many deaths among the friends of the school. Three of these were members of the First Church of Dayton. Mr. Benjamin Kuhns, a warm friend and liberal contributor, left a bequest of \$2,000 for the Seminary through Ursinus College. Another was Elder J. C. Reber, and a third was Elder Jacob Landis. After the death of Mrs. Landis, the Seminary is to be the sole heir of the Landis estate, which amounted in 1909 to about \$25,000 (Minutes of Synod, 1909, pages 39, 40, 41, 62-63). George Leonard, of Basil, Ohio, was a fourth loss to the Seminary.

In the Synod of 1910, the Seminary does not occupy a very prominent place. The plan of the new building had been changed somewhat and its location fixed on the west side of the eight-acre campus, instead of on the north side, as at first intended. This year Mrs. Ruetenik and Mrs. Richard Yocum gave up their positions as matrons of the Seminary, and Mr. and Mrs. John Shepherd took charge. By both parties the students were well taken care of physically. The "Ladies' Auxiliary Society" was busy supplying the students in matters of kitchen utensils and kitchen supplies. The evangelists, Chapman and Alexander, were in Dayton during the last year and the students enjoyed their message. Dr. A. D. Wolfinger, pastor of Trinity Reformed Church, Dayton, Ohio, resigned his pastorate and went East as financial agent

for Ursinus College to raise their \$20,000 share of the \$100,000 equipment fund. There were twenty students this year and it was made a rule "that hereafter no applicants for aid will be received by the Board of Education unless they are able to present at least eighteen units of work on the basis of the standard set by the Ohio College Association" (Minutes of 1910, pages 26-29, 32).

During the year ending with the meeting of Synod, 1912, a considerable number of changes took place in the Seminary. Dr. David Van Horne had reached the constitutional age limit and reported the same to the Board of Visitors. This Board made him consequently Professor Emeritus of Systematic Theology. He also relinquished the Presidency of the Seminary. He had served nearly twenty-four years in the Chair of Systematic Theology, "and expressed a desire to continue teaching in his department while health and strength continue." He said in his statement to the Board of Visitors: "It may be thought best that I should retire from the active duties of the Presidency of the Seminary. I was elected to this office December 5, 1888, by the Board of Trustees of the Seminary, as they stated, 'by the authority of the whole Synod.'" As Professor Emeritus, Dr. Van Horne was to receive half the salary which he was receiving when he was made emeritus. The action of the Synod, as expressed by the Board of Trustees, was, "that as a general principle a Professor Emeritus in Central Seminary shall receive an annual support of fifty percent of the salary immediately preceding his becoming a Professor Emeritus, and that the same be paid him from the treasury of the Seminary. When the Professor Emeritus is engaged to continue teaching, he shall receive such remuneration as the Board of Trustees shall provide, under the approval of the Ohio Synod" (Minutes, 1912, page 52). Dr. A. S. Zerbe was elected, or appointed, successor of Dr. Van Horne, as occupant of the Jeremiah H. Good Professorship of Systematic Theology and Rev. Henry J. Christman, D. D., was elected by the Board of Visitors to be President of the Seminary, in the place of Dr. Van Horne, who was given three courses to teach in

the Department of which he was Professor Emeritus. The opinion of the Board of Visitors regarding this chair was thus expressed: "In view of the small number of students, there is no great need of electing another teacher, but that the work can be done by the staff at hand" (Minutes, Synod 1912, page 41). In 1912 the Seminary graduated sixteen men, the largest number of students in its history up to date, but the oncoming classes were much small (Minutes, 1912, page 40).

In 1913, the salaries of the Professors were raised from \$1,400 to \$2,000, and that of the President to \$2,100. Professor Gates, of Miami University, taught again, the second year, Elocution in the Seminary. The smallness of the number of students for the ministry began to be mentioned and felt and means were suggested to increase the number.

The New Building. We read that "the foundation walls of the new building were practically completed last fall before the winter began. The flood of March 25, 1913, seriously interfered with the building, although the Seminary is not in the flooded district. The corner-stone was laid May 1, 1913. The walls are now (at the meeting of the Synod in October) about completed and we have assurance that the work will be pushed forward without delay. Thus far there has been an outlay of \$14,000." During 1913 the new building was finally completed and the library was moved to the rooms where it is at present. Nothing more particularly noteworthy took place this year, nor in 1914.

In 1915 it was thought advisable to have some one to look after the books of the library and there was secured as librarian Miss Fannie Stauffer, now Mrs. H. J. Miller, who spent from 9:00 to 4:00 o'clock at the work of arranging, classifying, and keeping track of the books. The Board of Trustees also recognized the need of addition to the stock of books and planned to raise an endowment fund of \$10,000 for the purpose (Minutes, 1915, page 41). The Board of Visitors also gave its approval of the Faculty's plan to start a summer session for those pastors who might desire to avail themselves of such an opportunity (Minutes, 1915, page

41). This plan did not mature. There is noted this year an increase of the number of students, there having been seventeen in 1912-13, twenty the next year, then twenty-four, and in 1914-1915, twenty-eight (Minutes, page 41). There was an increased number of college and university trained men among the students. "The Board of Education also instructed its executive committee to refuse aid hereafter to any student for the ministry who is addicted to the use of tobacco in any form, so long as he refuses to discontinue its use." The Synod confirmed this action (Minutes, 1916, page 49). The Seminary received a fund of money from the estate of Jonathan Winters, in memory of his father and his uncle. The bequest was in the shape of stocks in the Davis Sewing Machine Company, of Dayton. This was to be used for the benefit of needy students and was placed at the disposal of the Faculty and was aside from the regular funds that were administered by the Board of Education (Minutes, 1915, page 43). By the subsequent reverses of the company this stock has become almost worthless. Both agents, Rev. R. F. Shultz in the West and Dr. A. D. Wolfinger in the East, gave up their work of gathering funds for the Seminary, in 1916 (Minutes, page 35). The Synod confirmed the plan of challenging individuals to give sums of \$2,500 as an endowment for the support of a student for the ministry.

One of the notable events of the year 1916 was the retirement of Dr. Van Horne from the Faculty, as an active member, due to his removal from the city to Amsterdam, N. Y. All the boards express their regret at his retirement and the commencement of 1916 centered largely around him, the banquet being specially in his honor. Quite a large number of books from his private library were purchased for the Seminary library, and others were presented by him (Minutes, 1916, pages 35, 41). The \$10,000 library fund was urged on the Church and divided into shares of five dollars each to be sold. A movement was started by the educational institutions of the Church to raise funds in commemoration of the four hundredth anniversary of the Protestant Reformation. Central Seminary joined this movement and entered with the

other institutions into the publicity campaign (page 36). The number of students had increased from twenty-eight last year to thirty-one this year (page 44), and for the coming year there were thirty-four on the roll. Twenty-six were cared for by the Board of Education (page 44). New rules were made by the Board of Education and are found on pages 45-48 of the Minutes.

Events From 1917 to 1924. It was felt that the students' dining-room in the Old Building was rather dingy, and so some repairs and enlargements were undertaken, which, by the addition of windows, made the room larger and lighter. The last graduating class purchased and had installed an up-to-date program clock. Mrs. A. K. Zartmann presented the library with a set of Hastings' "Encyclopedia of Religion and Morals" (Minutes, pages 40, 47). The Woman's Missionary Society of Ohio Synod pledged and has since paid, the first \$1,000 for the library endowment fund. Twelve thousand, five hundred dollars from the estate of Mrs. Sarah Stull, and \$1,000 from Mrs. E. G. Bower, was received this year. Mr. H. L. V. Shinn continued his teaching of Oratory, this being his second year. The intensive plan of instruction was introduced, whereby the studies were grouped, so that a study that previously covered a whole year with one recitation a week is now finished in thirty recitations, in seven or seven and a half weeks. This plan is still in operation and seems to give satisfaction (page 47). The Board of Visitors approved of the Seminary co-operative plan of government between the Faculty and the students, by means of a Student Board (page 47). At this year's meeting of Synod, Dr. Edward Herbruck gave notice of his retirement from the faculty, to take effect at the close of the year in May, 1919, because by that time he would reach the constitutional age limit. The Board of Visitors sought to make provision for the Chair of History and Archaeology by appointing a committee from its number to take into consideration the procuring of the right man for the place (page 48). A form was prepared for students to report to classes and is found on pages 48-49 of the Minutes of 1917.



Dr. G. Stibitz

Dr. M. Spinka

Dr. H. J. Christman

Dr. F. W. Leich

Prof. W. W. Rowe

At the end of the 1918 Seminary year Mr. and Mrs. John Shepherd gave up their work as caretakers and Mr. and Mrs. William E. Thomson took the position (Minutes of 1918, page 37). Mr. Shinn had continued as teacher of Oratory and Miss Stauffer as librarian, and were continued for the next year (pages 37, 43). "The death of Charles Raymond Yockey, of East Brady, Pa., a member of the Senior Class, cast a deep shadow on the Seminary. He was a young man of large promise and zealously devoted to the work of preparation for the ministry, to which he was giving his life. We cannot understand why he should be called out of the world just as he was ready to enter upon his life-work, but we know the Lord doeth all things well" (page 42). He was the first one to be thus taken from the ranks of Central Seminary.

This year Dr. A. S. Zerbe announced to the Board of Visitors that he had reached the constitutional age limit, being seventy years old. He was consequently declared to be "Professor Emeritus of Systematic Theology," but his services in the J. H. Good Chair of Systematic Theology were continued at the discretion of the Board of Visitors. It was decided that in case of his vacating the chair, a successor should be secured as promptly as advisable. The death of Dr. J. H. Bomberger was very much lamented. He had been a member of the Board of Visitors (Minutes, pages 43, 48).

At this meeting of the Synod (1918) the Board of Visitors overtured the Synod to take the necessary steps for conducting the Seminary under only one Board (page 46).

"Early in the year 1917-18, by order of the Board of Visitors, correspondence was begun by President Christman, with various institutions, such as Auburn Seminary, Yale and Chicago Universities, Yale and Union Seminaries, for the purpose of discovering, if possible, an available man of special fitness and preparation for the Chair of History and Archaeology." "A goodly number of apparently suitable men were found, including men of our own Church, as well as of other churches. Two special meetings of the committee were held, at which these names were carefully considered in all the particulars that might affect the spirit, the life, the polity, and the

doctrines of our Church, as represented in our own school of the prophets" (page 46). The unanimous choice fell on one Rev. Paul M. Crusius, of the Evangelical Church of America, but he could not accept the offer, inasmuch as his own denomination gave him a call. The committee then had no one to offer at the time of the meeting of Synod (Minutes, 1918, pages 46, 47).

The bequest of the Malinda B. Kaub estate of \$30,000 was announced as a fund and endowment of a professorship, of which Dr. James I. Good was named as incumbent. The chair is called, "The Malinda B. Kaub Professorship of Theological Encyclopedia, Liturgics, and Reformed Church History." At the death of Dr. Good, Dr. George Stibitz was nominated as his successor by the Board of Directors of Ursinus College and elected by the Ohio Synod.

The year 1919 was full of changes and of interest for the Seminary. This year Dr. Edward Herbruck reached the age of seventy years and relinquished the work of teaching Church History. So the vacancy had to be filled. The efforts of the Board of Visitors last year had failed in bringing any results. Since that time the committee had come to a conclusion and recommended Rev. Matthew Spinka, A. M., B. D., of the University of Chicago. He was elected at the same salary as the other professors and was granted permission to continue his studies at the University of Chicago until the Holidays, when he was to take charge of the work. The Board of Trustees passed the following resolution regarding Dr. Herbruck: "His long connection with the institution and his devotion to the traditions and ideals of the Reformed Church have endeared him to a wide circle of friends throughout the denomination. But we rejoice that he is to continue his residence in our midst" (Minutes, 1919, page 37). Rev. Shinn and Miss Stauffer continued in the Seminary and Mrs. Fay Annette Fisher (now Mrs. Wilbur Casad) became matron or caretaker of the Seminary and her work was well spoken of (page 38).

The death of Dr. Baichly, formerly financial agent, cast a sad shadow over the school (page 38). In regard to the

finances of the Seminary, we find that the launching of the Forward Movement in the church caused a cessation of the work of raising money for the Seminary, for it was the wish of the Synod to give the Forward Movement the right of way. The Seminary was to get \$125,000 from the movement, which, as in all the institutions receiving money, was to be applied to the endowment funds (Minutes, pages 37, 38). The bequest of Sarah Miller, of York, Pa., of \$5,349, that of Mrs. Rose Keller, of Marion, Ohio, \$1,000 and \$250 from the estate of Dr. A. E. Baichley were announced at this meeting of Synod (page 38). The professorship funds were to be raised from \$30,000 to \$40,000 to provide for the increase of the salaries of this year. The salary of the President was raised from \$1,800 to \$2,400, that of the professors from \$1,600 to \$2,200 and that of the Instructor in Elocution from \$300 to \$500. One hundred dollars each was appropriated to two men in Russia who were able to procure their education and preparation for the ministry in Switzerland, but needed this amount to enable them to do so. (Minutes, 1919, page 52).

Dr. Herbruck was made Professor Emeritus of Church History. The work of the Seminary was henceforth to be done under one board, named, "The Board of Trustees and Education," after the necessary legal and constitutional changes had been made (Minutes, 1919, pages 47, 48, and 1920, page 22).

At a conference of the Reformed Church in America and the Christian Reformed Church, held at Winona Lake, Ind., "the Winona Association of the Reformed Church was instructed to overture Synod to commend to our congregations the value of the Winona Bible Conference." The Synod also decided upon the matter of providing means by which more of our ministers and theological students could be enabled to attend this conference. It was also decided that some plan be provided by which the young men of the Theological Seminary be guaranteed all their expenses in attending the Winona Conference (Minutes, 1919, pages 27, 28). The committees appointed in 1919 reported in 1920 that "the management of the Winona Conference had kindly consented to give the

students free admission to the grounds and also free seats in the auditorium (Minutes, 1920, page 23). The committee suggested that a small contribution be taken from each congregation so as to make the amount of from twenty-five to thirty dollars each for the seven students of the coming Senior Class. Mr. Horace Ankeney heartily commended, as a layman, the above suggestion (page 23). One hundred and fifty dollars was received, of which ninety dollars was paid out to several students of the coming Senior Class, leaving a balance of sixty-two dollars.

In the Minutes of 1920 there is reported a small increase of the number of students (page 47), and the observance of Educational Day was this year again, as for several years, recommended. Grateful acknowledgment was made of the increase of bequests and for the Forward Movement which was to bring to the Seminary \$250,000 instead of \$125,000, as formerly promised (page 38). The Board was of the opinion that because of the great increase in the cost of living, the salaries of the professors should again be increased and this was done, making that of the president \$3,000 and that of each of the professors \$2,500 (Minutes, 1920, pages 38, 47). The legal arrangements having been made, the Seminary obtained the right to confer the degree of Bachelor of Divinity (B. D.) on graduates of the Seminary. The Faculty prescribed that the applicants must have the degree of A. B., or its equivalent, and have passed their examination and obtained a grade of 90 (page 48). On the resignation of Rev. Shinn, Prof. John Finley Williamson was appointed instructor in vocal culture and Miss Stella Hause, librarian, in the place of Miss Fannie Stauffer, who was married to Rev. Harlan J. Miller and consequently resigned (pages 38, 40, 48).

In 1921 the Standing Committee on Seminary recommended that the instruction relative to the rural church work be enlarged, in consequence of which Professor Ralph S. Adams was appointed and is doing good work in this line. Professor Matthew Spinka finished his work in Chicago University and obtained the degree of Ph. D. Dr. F. W. Leich was elected to the Chair of Systematic Theology. The following action



REV. JOHN AZARY
Hungarian Instructor



REV. R. W. WOODS
Vocal Instructor

was taken by the Synod: "That the professor-elect be requested to enter a theological seminary during the coming year, to pursue such courses of studies as will be most helpful in further preparation for the service of the chair to which he has been elected" (Minutes, 1921, page 67). Dr. Leich spent the year at Princeton and obtained the degree of Th. M. (Master of Theology).

In 1922, Professor Williamson continued his instructions in vocal training. The matter of Hungarian instruction came up at the 1922 meeting of Synod, as such instruction was thought desirable. The question of a suitable person for this work hinged on the election of a pastor for the Hungarian Reformed Church in Dayton. This question was also under consideration by the Board of Home Missions. The kind of instruction, it was realized, would depend on and vary with the kind of students who would be here. If the student had had his instruction in America and had lived in America for quite a long time, he would need less American and more Hungarian instruction. If he had been in this country but a short time and had had his education in Hungary, he would need Americanization. In any case he would need the proper adjustment to the situation he was in. The Home Mission Board and the Dayton Hungarian congregation, called the Rev. John Azary, who is well qualified and is doing good work with the Hungarian students in the Seminary (Minutes, 1922, page 42). This is the year when Dr. F. W. Leich came on the Faculty of the Seminary. He had just taken a full year at Princeton in preparation for the work in Systematic Theology. Dr. A. S. Zerbe was continuing to offer courses in this department, especially such as he had specially devoted himself to. Dr. Philip Vollmer resigned the Chair of New Testament to become professor in Eden Theological Seminary in St. Louis, Mo., the resignation to go into effect January 1, 1923. On his resignation, the following resolution was passed by Synod: "With deep regret we accept the resignation of the Rev. Philip Vollmer, D. D., Professor of New Testament Literature and Theology. Appreciative notice is taken of his long period of service." The resignation and

removal of Dr. Vollmer caused a vacancy, nomination for the filling of which was the duty of the Ursinus Board of Directors. They nominated the Rev. W. W. Rowe, of Hickory, N. C. The trustees of the Seminary then asked for a special meeting of the Ohio Synod for the purpose of voting on the nomination of the Directors of Ursinus College and to consider the question of raising the salary of the other professors, inasmuch as Rev. Rowe was receiving \$3,000 annually, as pastor of the Reformed Church of Hickory, N. C.. "This special meeting was called on March 10, 1923, and Rev. Rowe was unanimously elected, with the understanding that he should attend some approved school of theology during the school year beginning September, 1923." Professor Rowe began his studies at Princeton with the opening term of the winter session in January, and began his work of teaching with the opening term of the fall of 1924. During the interim between the leaving of Dr. Vollmer and the coming of Prof. Rowe, the work of the New Testament Department was done by the other members of the Faculty.

During the year from 1921-1922, Mrs. A. K. Zartman had the Chapel painted and decorated at her expense. The President's room was done by the Senior Class and the Library by Mr. Casad. Mrs. Wilbur Casad (formerly Mrs. Fay Annette Fisher) resigned, the resignation to go into effect August 1, 1922. Mr. and Mrs. Wm. Young were secured as caretakers of the Seminary and their work has been generally satisfactory. The bequest of Abraham Grater, of Norristown, Pa., to the amount of \$476, and the returns from the Forward Movement during the year, amounting to \$13,636, came into the treasury. Beneficiary students were paid each \$250 for the Junior College year and \$300 for the Senior College year. Four seminary students attended the Winona Conference this summer (Minutes, 1922, pages 46, 47). In view of the great evangelistic work falling into the hands of the pastor, the Synod requested of the Seminary that a larger place and more attention be given to the training of the students, so that as soon as they enter their ministry they can marshall the



The Student Body

evangelistic forces of their parishes into action without delay (1922, page 52).

In the minutes of the 1923 Synod the question of the 75th anniversary of the founding of the Seminary came up. It was decided to make this celebration the occasion of an effort to advance the cause of the Seminary, both financially and spiritually; that is, to raise large moneys and to stir up the mind and heart of the Church for volunteers for the army of the Lord in students for the Gospel ministry. The minutes, page 18, mention two committees, the one consisting of Dr. George Stibitz, Dr. F. W. Leich, Rev. J. P. Alden, and Dr. H. J. Christman. During the past year the Faculty decided to issue a quarterly Bulletin, one number of which to be the annual catalog. The first number was issued and distributed at the annual meeting of the Woman's Missionary Society of General Synod, held in Dayton, Ohio, in May, 1923. During the last year (1922-23) the Seminary was doing extension work in the Dayton Steele High School building, attended by public school teachers.

During the year preceding the 1924 meeting of Synod, the students of the Seminary were classified into (1) Degree and Diploma students, the latter being such as had no academic degree, or, having it, do not make a sufficiently high grade, and (2) Certificate students, of which there are (a) full-time students, that is, those who, not having a college degree, but taking the regular full course in full time; (b) part-time students, who are in the Seminary part of the time, long or short, and (c) Graduate students, who take work in the Seminary, mostly by correspondence, after they have graduated from the Seminary.

Co-operation With Bonebrake Theological Seminary. At the opening of the school year, 1923-1924, Bonebrake Theological Seminary entered upon the use of their present splendid campus and buildings. The President of Central Theological Seminary in behalf of the Faculty wrote them a letter of congratulation. In response to this letter, Manager J. E. Fout, D. D., wrote in a most cordial way and closed his letter by expressing the hope that Bonebrake and Central

Theological Seminaries, working in the same city, would come into much closer co-operation and said, "Sometime let us talk it over." Suggestions of like character had been made already in a meeting of the Faculty of Central Theological Seminary.

Some days later Manager Fout and President Christman had a long conference over this matter. The conference was entirely personal and unofficial. Later another such conference was held, when there were present also Dr. A. T. Howard, President of Bonebrake Theological Seminary, and Dr. J. P. Stahl, President of the Board of Trustees of Central Theological Seminary. The advantages of closer co-operation were discussed. It seemed apparent that if the two seminaries were located adjacently each would lend to the other a consciousness of strength. The students of both institutions could come into helpful touch with the members of both faculties. Through exchange of courses each teacher could become the more a specialist as the field of his teaching would be more limited. The professor of one seminary could assist the other seminary in tiding over periods of change in the same department. Elective classes could be formed of students of both seminaries. Lecture courses could be promoted more effectually together. Certain buildings, such as the Library, could be used in common, the seminaries pooling the use of their books and magazines, and sharing in the service of a common librarian.

It was clear that there should be no union, but only co-operation of institutions. Each must remain separate in its organization and in its working. The authorities in each institution must retain as complete control of the theological training of their Church as they now have. Co-operation with the other seminary must in each case extend just so far—and no farther—than seems helpful as time advances. Each seminary must have its own material equipment, except where it seems of advantage to share certain buildings.

Manifestly such proposed measures require much time for mature consideration and much more for realization. It was

thought that under present conditions something could be done by way of exchange of professors. So it was arranged that during the school year, 1924-1925, Dr. A. T. Howard, President of Bonebrake Theological Seminary and Professor of Missions, should teach the courses in Missions in Central Theological Seminary. Dr. Howard has been a foreign missionary, a missionary Bishop, and now a Professor of Missions. Dr. W. A. Weber, Professor of Religious Education in Bonebrake Theological Seminary, was engaged to teach the courses in Religious Education in Central Theological Seminary. Dr. Weber had just returned from Yale, where he had completed his Ph.D. course, majoring in Religious Education. In return, it was arranged that Dr. H. J. Christman, of Central Theological Seminary, should teach the courses in Homiletics in Bonebrake, and Dr. Mathew Spinka, their courses in Church History.

This co-operation in the matter of teaching has proven helpful and is being continued in the present year, 1925-1926. The one serious consideration about the present arrangement is the distance of about five miles between the institutions. To bring these institutions into adjacent locations would doubtless bring definite advantages to both, but it involves the consideration of certain financial and other questions of considerable gravity. This question must not be decided with reference to the immediate present, but with wise reference to the far future in the work of the Kingdom.

Central Theological Seminary welcomes the free and open discussion of all these suggestions and especially prays for the divine guidance of the Great Head of the Church, that we may know and follow His will.

The Death of Dr. James I. Good. The saddest event of the year 1924 was the sudden death of the Rev. James I. Good, D. D., who passed away in Philadelphia, January 22, 1924, dying in the harness. None of the professors have died in action since the death of Dr. J. H. Good. Dr. James I. Good is very much missed by both faculty and students and also by all who knew him. He was always welcome wherever he went. His was a familiar face here in

Dayton and in fact wherever Christian work was done or to be done, in America or in Europe. He is perhaps more lamented in Europe than here at home, for the love he had for the Church and the Christians over there, and their late distress bound him with unusually tender bonds to them. He was a father to them and their churches. He had so often gone across the ocean that he had ceased to take account of his trips. He had a genial face and a big heart. He gave greatly for others, the Church, and especially Central Seminary and its students, and kept little for himself. In addition to the large and valuable library of thousands of volumes, he left the Seminary a large collection of curios, articles of historical and religious interest from foreign lands, especially Palestine, illustrating the life and customs of that land. He gave also to the Seminary a large, life-size painting of the Christ, his own favorite. Dr. Good had been connected with the Ursinus School of Theology and had co-operated in its founding and sustenance and was president of that school when it was located in Philadelphia. He was strongly in favor of locating the Seminary in a large city. There was not, and there is not now, a warmer friend of the Seminary than was Dr. James I. Good. He was always interested in and largely supported beneficiary education. He himself paid of his own means, or secured at great labor, the means to pay the way of students from the East and South and provided by a bequest through his will to pay for the traveling expenses of students from those places. He left a bequest of \$8,000, the interest of which is to be used to keep up English services in Zurich, Switzerland during the months of July and August each year. The man to fill this position is to be appointed by the faculty of Central Seminary.

In closing this brief sketch of the history of Central Seminary, we need to say a word about its constituents in the Classis of North Carolina. The Seminary has always had an appreciated quota of students from this classis. It is therefore fitting that this classis should be represented in the Faculty of Central Seminary in the person of Prof. W. W. Rowe and thus continue the fellowship of theological feeling which

has always existed between this Seminary and that classis. The same may be said of the theological attitude of Central Synod in relation to this Seminary, and Dr. Leich's presence on this Faculty. The union of the former Central and the former Ohio Synod into the present new Ohio Synod was not a coup'd'tat, but a natural flowing and growing together and the two institutions, the Central Seminary and the Mission House, under its care, never apart in thought and feeling, can now flourish and be at home in the Ohio Synod.

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1925 enty-fifth anniversary of the Seminary, and
 prepared by the Anniversary Committee, Rev.
 George Stibitz, Ph.D., D.D., chairman. Dayton,
 Ohio, 1925.
 83p. ports. 23cm. (The Central Theological
 Seminary Quarterly, v.2, no.5-6)

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